

THE
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ARTICLE I.

THE SERVICES OF THE CHURCH OF THE REFORMATION.

(*On the Basis of Al's Christliche Cultus.*)

With Additions by the Translator.

Translated by Rev. C. Porterfield Krauth.

The 1st Sabbath Service of the Lutheran Church.

IN Luther's first Order of Divine Service, the "Formula Missae" (1523), he retained everything in the existing Roman Catholic Ritual which was not directly opposed to the doctrines of the Bible. These were the following :

I.

The INTROITUS, (though he would have preferred the Psalm whence they were taken.) The *Introitus* is a brief prayer commencing with a verse of Scripture. The first words of the Introitus often gave name to the Sabbath on which it was read, and many of these names are still in use. The following are the Introitus for the whole year :

1st Sunday in Advent. To Thee, O Lord, have I lifted up my soul. (Ps. 25).

2d Do. People of Sion behold. (Is. 30).

3d Do. Rejoice in the Lord always. (Phil. 4 : 4).

4th Do. Drop down dew ye heavens. (Is. 45 : 8).

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Christmas Eve: This day you shall know, that the Lord will come. (Exod. 16: 6. 7).

Christmas, 1. The Lord hath said to me: Thou art my Son. (Ps. 2: 7).

Do. 2. A light shall shine upon us this day. (Is. 9: 2).

Do. 3. A child is born to us. (Is. 9: 6).

St. Stephens' day. Princes sat and spoke against me. (Ps. 119: 23).

St. John, the Evangelist. He opened his mouth in the midst of the Church. (Eccles. 15: 5. 6).

The Holy Innocents. Out of the mouth of infants and sucklings, thou hast perfected praise to confound thine enemies. (Ps. 8: 2).

Sunday after Christmas. While all things were in quiet silence. (Wis. of Sol. 78: 14. 15).

New Year. A child &c., as Christmas 3.

Epiphany. Behold, the Lord, the ruler is come. (Mal. 3: 1).

1st S. after Ep. I saw a man seated on a high throne, whom a multitude of angels adored, singing altogether. (and Ps. 100: 1. 2).

2d S. after Ep. Let all the earth adore thee, O God. (Ps. 66: 42).

3d S. after Ep. Adore God, all you, his angels. (Ps. 97: 7. 8).

4th, 5th and 6th S. after Ep. Same as 3d.

Septuagesima. The groans of death surrounded me. (Ps. 18: 5).

Sexagesima. Arise, why sleepest thou, O Lord. (Ps. 44).

Quinquages. Be thou unto me (*esto mihi*), O God, a protector. (Ps. 31: 2).

1st Sunday in Lent. He shall cry to me (*invocavit*), and I will hear him. (Ps. 91: 15).

2d S. in L. Remember (*reminiscere*), O Lord, thy bowels of compassion. (Ps. 25: 6).

3d S. in L. My eyes (*oculi*), are ever towards the Lord. (Ps. 25: 10).

4th S. in L. Rejoice (*Laetare*), Jerusalem, and meet together, all you, who love her. (Is. 66: 10).

5th S. in L. Judge (*Judica*) me, O God, and distinguish my cause from the nation that is not holy. (Ps. 43: 1).

Palm Sunday. Hosanna to the Son of David, blessed is he that cometh in the name of the Lord. (Matt. 21: 9).

Wednesday in Holy Week (Ash Wednesday). At the name of Jesus every knee should bow of those that are in heaven. (Phil. 2 : 10).

Maundy Thursday (Green T.) We ought to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection. (Gal. 6 : 14).

Easter Sunday. I have risen, and am yet with thee. Alleluia, Lord, thou hast tried me, and known me. (Ps. 139).

E. Monday. The Lord hath brought you into a land flowing with milk and honey. (Ex. 13 : 5)

E. Tuesday. He hath given them the water of wisdom to drink. Alleluia. (Eccles. 15 : 3).

1st S. after A. As new born (*Quasimodogeniti*) babes. Alleluia. (1 Pet. 2 : 2).

2d S. after E. The earth is full of the mercy (*Misericordia*) of the Lord. Alleluia. (Ps. 33 : 5).

3d S. after E. Shout with joy (*Jubilate*) to God all the earth. Alleluia. (Ps. 66 : 1).

4th S. after E. Sing (*Cantate*) to the Lord a new Canticle. Alleluia. (Ps. 98 : 1).

5th S. after E. With the voice of joy (*Vocem jucunditatis*), make this to be heard. Alleluia. (Is. 48).

Ascension Day. Ye men of Galilee, why look you with surprise up to heaven ? Alleluia. (Acts 1 : 11).

6th S. after E. Hear (*Exaudi*) O Lord, my voice, with which I have cried out to thee. Alleluia. (Ps. 27 : 7).

Whit Sunday. The Spirit of the Lord hath filled the whole earth. Alleluia. (Wisd. 1 : 7).

Whit Monday. He fed them with the fat of wheat, Alleluia : and filled them with honey out of the rock. Alleluia. (Ps. 81 : 17).

Whit Tuesday. Receive your glory with joy. Alleluia. (4th Esdras 2).

Trinity Sunday. Blessed be the Holy Trinity, and undivided Unity.

1st S. after Pentecost. Lord, in thy mercy I have trusted. (Ps. 13 : 5).

2d S. after P. The Lord hath become my protector. (Ps. 18 : 20).

3d S. after P. Look thou upon me, and have mercy upon me, O Lord. (Ps. 25 : 16).

4th S. after P. The Lord is my light, and my salvation, whom shall I fear ? (Ps. 27 : 1).

5th S. after P. Hear, O Lord, my voice with which I have cried to thee. (Ps. 27 : 7).

6th. S. after P. The Lord is the strength of his people; the protector of the salvation of his Anointed. (Ps. 8: 8).

7th S. after P. Clap your hands, all ye Gentiles: Shout unto God with the voice of joy. (Ps. 47: 2).

8th S. after P. We have received thy mercy, O God, in the midst of thy temple. (Ps. 48: 10).

9th S. after P. Behold, God is my helper, and the Lord is the support of my soul. (Ps. 54: 6).

10th S. after P. When I cried out, the Lord heard my complaint. (Ps. 55).

11th S. after P. God in his sanctuary: God, who maketh brethren abide together in concord. (Ps. 68).

12th S. after P. Come to my assistance, O God. (Ps. 70: 1).

13th S. after P. Have regard to thy covenant, O Lord. (Ps. 74: 20).

14th S. after P. Behold, O God, our protector; and look upon the face of thy Christ. (Ps. 84: 10).

15th S. after P. Bow down thy ear, O Lord, and hear me. (Ps. 86: 1).

16th S. after P. Have mercy on me, O Lord, for I have cried to thee all the day. (Ps. 86: 3).

17th S. after P. Thou art just, O Lord, and thy judgment is right. (Ps. 119: 137).

18th S. after P. Give peace, O Lord, to those who patiently wait for thee, that thy prophets may be found faithful. (Ec. 36).

19th S. after P. I am the Savior of my people, saith the Lord. (Ps. 78).

20th S. after P. Whatever thou hast done to us, O Lord, thou hast done by a just judgment. (Dan. 4: 34).

21st S. after P. All things, O Lord, are in thy power. (Esther 13).

22d S. after P. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it? (Ps. 130: 3).

23d S. after P. The Lord saith: I entertain thoughts of peace, not of affliction. (Jer. 29: 11).

24th, 25th and 26th S. after P. Same as the 23d.

In giving these Introitus, I have translated from the Vulgate, and inserted the words from it where they give names to the days.

II.

Next came the "KYRIE ELEISON," in the same manner in which it has hitherto been used, distinguished by different

melodies and methods of singing at the various periods of the Church-year.

The Priest and assistants utter alternately,

Lord have mercy upon us. (thrice).

Christ have mercy upon us. (thrice).

Lord have mercy upon us. (thrice).

III.

The GLORIA IN EXCELSIS followed.

Glory to God in the highest, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, receive our prayers. Thou who sittest at the right hand of the Father, have mercy upon us. For thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, with the Holy Ghost, art in the glory of God the Father. *Amen.*

IV.

Then shall be said the COLLECT for the day, "provided it be christian, as all those used on Sunday are."

These prayers are based upon the character of the day in the Ecclesiastical year on which they are used, and are often eminently appropriate. We can, of course, give but few of them.

1. Christmas. Collect for the first service. (midnight) O God, who hast enlightened this most sacred night, by the brightness of Him, who is the true light; grant, we beseech thee, that we, who have known the mysteries of this light on earth, may likewise come to the enjoyment of it in heaven.

2. The Holy Innocents. O God, whose praise the holy martyrs, the Innocents, showed forth this day, not by speaking, but by dying: mortify in us all our vicious inclinations, that we may show forth, in our actions, thy faith which we profess with our lips.

3. Epiphany. O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles: mercifully grant that we, who know thee by faith, may come at length to see the glory of thy Majesty.

4. Easter Sunday. O God, who on this day didst overcome death, and open to us the portal of eternity; grant that

our prayers, which thou comest before to inspire, may by thine aid become effectual.

5. Ascension Day. Grant, we beseech thee Almighty God, that we, who believe, that on this day thine only Son, our Redeemer ascended into heaven, may ourselves also in spirit dwell in heavenly places.

6. Whit Sunday. O God, who this day didst teach the hearts of the faithful, by the light of the Spirit: enable us by that same Spirit, to relish what is right, and ever to rejoice in his consolation.

7. Trinity Sunday. Almighty, Everlasting God, who hast caused thy servants, in the confession of true faith, to acknowledge the glory of an eternal Trinity, and in the power of majesty, to adore a Unity: we pray, that in the strength of this faith, we may ever be defended from all things that war against us.

V.

The EPISTLE of the day was read.

VI.

The GRADUAL or RESPONSORY. This was originally a Psalm, in which the people responded. It became the usage for the choir to perform it, and the ministrant to read it. The name of Gradual was given because it was sung whilst the Deacon was ascending the steps (*gradus*) to the Ambo or place for reading the Gospel. The word *Alleluia* is repeated after it, and was retained by Luther.

The following is the

1. Gradual for the First Sunday in Advent. (Ps. 25), O Lord, none of them that wait on thee shall be confounded. V. Show me thy ways O Lord, and teach me thy paths. Alleluia, Alleluia. V. Show us, O Lord, thy mercy: and grant us thy salvation. Alleluia.

2. For Christmas, 1st Service. Psalm cx, 3. 1. Ps. II, 7.

The Graduals are often eminently beautiful and appropriate, but we have not space to give more of them.

VII.

The reading of the GOSPEL for the day, "during which the burning of lights or the use of incense is neither prescribed nor forbidden; but every one shall be free in the matter.

VIII.

The singing of the NICENE CREED. "In conformity with the ordinary usage."

"I believe in one God, the Father, Almighty Maker of heaven and earth, of all things, visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God; Light of Light; Very God of Very God; begotten, not made; of one Substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost, of the Virgin Mary: *and was made Man*. He was crucified also for us: suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the Scriptures: And ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Spirit, the Lord, and giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins; and I expect the Resurrection of the dead, and the life of the world to come. *Amen*.

IX.

Then shall follow the SERMON: "since it is not a matter of importance whether it follow the Creed (nach dem Patrem) or precede the Introitus."

X.

The Minister then employs the PREFACE as in the Catholic Mass:

M. The Lord be with you.

R. And with thy spirit.

M. Lift up your hearts.

R. We have lifted them up to the Lord.

M. Let us give thanks to the Lord our God.

R. It is meet and just.

M. It is truly meet and just, right and saving, that we should always and everywhere, give thanks to Thee, O Holy Lord, Father Almighty, Eternal God.*—Through Christ our Lord: by whom the angels praise, the dominions adore, the principalities tremble before thy Majesty; the heavens and the powers of the heavens, and blessed Seraphim, with common exultation glorify it; together with whom we beseech Thee, that we may be admitted to join our voices in lowly confes-

* At the point marked with an asterisk various sentences adapted to the Sundays of the year are introduced.

sion, saying: (here the choir bursts in) Holy, Holy, Holy, (Sanctus) Lord God of Sabaoth, heaven and earth are full of thy glory. Hosanna in the highest, blessed (Benedictus) is he that cometh in the name of the Lord, Hosanna in the highest.

X.

The CONSECRATION, together with the Sanctus and Benedictus, "during the last of which the bread and cup, in accordance with old usage shall be elevated." (The Sanctus and Benedictus have just been given X. close.

In the *Consecration* the Minister says: Our Lord Jesus Christ on the night before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up toward heaven, to Thee, O God, his Almighty Father, gave Thee thanks, blessed, brake, and gave to his disciples, saying: Take and eat ye all of this, *for this is my body*. (Here he kneels and the people with him.)

In like manner, also after Supper he took this excellent Cup into his holy and venerable hands, also giving Thee thanks, he blessed, and gave it to his disciples, saying: Take and drink all ye of this, for this is the Cup of my blood of the new and eternal testament: the mystery of faith, which shall be shed for you and for many, for the remission of sins. Do this as often as ye do it, in remembrance of me. (Here all again kneel.)

XII.

The LORD'S PRAYER. "Our Father &c. (*Pater Noster*) to the words, "Deliver us from evil." Amen.

Minister. The Peace of the Lord (*Pax Domini*) be with you always.

Answer. And with thy Spirit.

XIII.

The SACRAMENT is then administered, "in which the people as well as the priest shall participate. During this the *Agnus Dei* shall be sung."

"Lamb of God (*AGNUS DEI*), who takest away the sins of the world, have mercy upon us, have mercy upon us, give us peace."

XIV.

Then shall the minister say, "LET US BLESS THE LORD, (*Benedicamus Domino*)" as a prayer of thanks for the Holy Supper, and shall then pronounce the blessing, either: The Lord bless thee, and keep thee &c., or Ps. 67: 7. S. : God,

even our own God, shall bless us, God shall bless us, and all the ends of the earth shall fear him."

This service shows the cautious conservative character of Luther and of his great co-workers. It is one of the innumerable historical monuments of the fact that no lust of change, no negative spirit of destruction prevailed in the Evangelical church. The changes must grow from the life of the renewed church, not from the desire to put to death and exterminate the papal communion. As another illustration of this conservative spirit, we will give the words of Dr. Urban Regius, in the Hannoverian "*Kirchenordnung*" (1536). "Since we, by the aid of God's word, have discovered also abominable errors and abuses in the high ceremonies denominated the Mass, which have been added by men to the true Apostolic Mass, and which darken and obscure the comfortable Testament and Sacrament, we have in accordance with St. Paul's doctrine testing all things, held fast to that which is good, to wit, we have retained whatever in the mass is consonant with the Gospel, and not contradictory to it, and have rejected whatever is contrary to the Gospel."

St. Gregory, (in *Regest.* viii. ep. 63. to John Bishop of Syracuse) says, that in the Apostles' mode of celebration and consecration in the mass, only the Lord's prayer was employed in the consecration. But other prayers, which are now called the canon of the mass, and employed in the consecration, were framed by a certain Scholasticus to be employed during the Oblation. We thus perceive, that the mass of the apostles was a very becoming, brief, pure ceremony, in which they employed the words of Christ at the Supper, together with the Lord's prayer. But in the course of time, the Popes continually added to it, till it has become defiled with much of human tradition. Cœlestinus added to the mass the *Introitus*; Platina tells us that Gregory the Great ordained in the Roman church that the *Kyrie eleison* should be sung nine times. The *Kyrie*, however, was originally derived from the Greek church, and the *Hallelujah* from Jerusalem. Damasus, a Spaniard, instituted the confession before the altar. The angelic song of praise, *Gloria in excelsis*, was appointed by Pope Damasus, the epistle and gospel by Hieronymus; the singing of the Nicene creed in the mass, was ordered by Pope Marcus, and that of the *Sanctus*, by Sixtus I. All these parts we will with pleasure retain, though they have been established by the Bishops, since they are framed out of God's Word.

But the collects, which engage us in the worship of saints, which direct our trust to mere men and their works, we entirely relinquish. So also we relinquish the canon made by men, and retain the Apostolic canon. For we will not and cannot doubt, that the Apostolic Mass is the true perfect Mass which Christ himself has instituted.

We observe now on the sacred day, the Apostolic Mass, the Lord's Supper, and on other days, if sickness among the people render it necessary, with reverent ceremonies; and what, on the contrary, is unnecessary, as the pouring water into the wine, burning incense, making the sign of the cross repeatedly, and pantomime of the like kind, or whatever is opposed to God's word, we omit." See Richter, *die evangel. Kirchenordnungen des xvi. Jahrh.* I. 275.

The manner in which the word mass is used by Regius in this extract, shows how we are to understand in the Augsburg Confession, where it is said to be retained, and also illustrates the perfect accordance of the Augsburg Confession with the Smalcald Articles, where the mass is totally rejected. The mass designated either the Lord's Supper simply, and in this sense it was retained, or it meant the Romish rites with the idea of sacrifice, and in this sense it was rejected.

The first labor of Luther, as reformer, was to give to the people the Bible in their own tongue. The next object of his solicitude was to restore preaching to its true place, as the most essential part of divine service, to which the mass, in as far as it was something more than the original Lord's Supper, must give way.

"Thou hast heard and learned in the Gospel," says Luther¹ in his "writing on the abomination of the silent mass," published in 1524, "that our interests as concerns deliverance from sin, death, Satan, evil conscience, and the attainment of genuine righteousness before God, and of eternal life, can in no way be promoted or aided by words, or laws, as they ever are and should be called. For God will permit no other medium or mediator than his only Son, whom the Father has sent into the world, and has paid the price of his blood, that he might thereby purchase for us the treasure of faith. This, in brief, is the sum of the gospel, which we preach. If this gospel then be true, all must be false which presents any other method and offering. But the popish priests do nothing but this in the mass, inasmuch as without intermission they employ such terms as these: we offer, we offer, and these offer-

¹ Walch, "Luther's Werke." Thl. XIX. p. 1462. f.

ings, these gifts, &c., and are perfectly silent about the offering which Christ has made, thank him not, yea, make light of and deny it, and will come themselves before God with their offerings. My dear friend, what will God say to this, when thou dar'st thus to appear before him? He will say: am I then to be made a fool and a liar by thee? I have given thee an offering, mine only Son; thou should'st have received it with all joy and gratitude, and have been still over it, just as thou art the very reverse, and despisest the most precious treasure which I have in heaven or on earth." Luther then proceeds through the various parts of the mass, and shows in just antitheses, how much, as a whole, and in its separate portions, it contradicts the Biblical doctrine of atonement.

For example, at the opening prayer of the canon, "We humbly pray thee, most gracious Father, through Jesus Christ, thy Son, our Lord, that thou would'st accept and bless these gifts, these offerings, this holy immaculate sacrifice," &c. Luther says, in controverting this: "How dar'st thou, miserable man, tread thus shamelessly before the exalted majesty of God? Shall he regard that sacrifice and oblation which is in fact nothing but bread and wine, *yet unconsecrated*? Shall we invoke God to accept a little bread and wine for the whole christian people, and append to this, that it is a holy immaculate sacrifice? Is it holy and immaculate already, to what end then shall he regard and bless it? Would you have him regard and accept and bless it, why then do you call it a spotless and holy sacrifice? Is it not to say, in effect, that God is to be propitiated with bread and wine, which are yet nothing more than what every man partakes of, and yet you say, it shall be holy, and a sacrifice offered to God, and afterward you eat it yourself, and yet would offer a thing of this sort for the entire christian church, and all the faithful." In the same style he confutes the rest.

The more clearly Luther, by this and similar writings, was able to demonstrate to the people the unchristian character of the silent and private masses, the more easily could he induce the evangelical portion of them to return to a Biblical celebration of the Lord's Supper, and as early as 1533, in his work on the private mass and the consecration of priests, he was able to say: God be thanked, we can in our churches show to a christian a true christian mass, after Christ's ordinance and institution, in accordance also with the real intention of Christ and the church. Before the altar appears our preacher, a bishop or minister in the preacher's office, who has been legitimately and publicly called; who sings publicly and clearly

the ordinance of Christ, instituted in the Lord's Supper, takes the bread and wine, gives thanks, divides, and in virtue of the words of Christ: "This is my body, this is my blood, do this in remembrance of me," distributes them to the rest of us, who are present, and desire to commune. We who desire to receive the sacrament kneel down around him, husband, wife, young and aged, master, servant, mistress, maid, parents and children, as God has brought us all there together, altogether genuine holy co-priests, sanctified through the blood of Christ, and anointed and consecrated in baptism by the Holy Ghost. And in this our hereditary, lineal, priestly glory and adorning, we have there, as Rev. 4: 4 has painted us, our crowns of gold on our heads, harps in our hands, and vials of odors, and we permit our preacher to speak the ordinance of Christ, not for himself, as in his own person, but he is the mouth of us all, and we all speak it with him from the heart, and with faith uplifted to the Lamb of God, who is there for us and with us, and according to his ordinance, feedeth us with his own body and blood. This is our mass, and the true mass which deceiveth us not."

Luther's German Mass.

The "Formula Missae" only showed how far, *for a time*, the papal service of the mass could be adapted to the worship of the Evangelical Church. This was demonstrated by Luther's "German Mass," which appeared three years after (1526). This is less dependent on the papal Ritual, is distinguished by greater simplicity, and allows the proper essence of a service, ordered in conformity with Evangelical Lutheran principles, to appear more clearly, although, as Luther himself observes, this also, like the preceding mode of divine worship, was specially "appointed for the sake of the simple minded lay-people, to train up the youth, to call and incite others to the faith, until Christians who mean in earnest what they repeat, feel themselves at home in it, and adhere to it."

In general, he purposed in his preface to the "German Mass," that three forms of divine service and of the mass should be distinguished. "First, a Latin one, which we issued some time ago, under the title of "Formula Missae." I do not desire to have this removed or changed, but as it has hitherto been retained among us, so I would have its use left free, where and when we please, as occasion arises, for I would by no means have the Latin language entirely excluded from divine worship; for I desire to do everything for the young. And if I had the power, and the Greek and Hebrew lan-

guages were as common among us as the Latin, and had as much beautiful music, and as many good hymns as the Latin, I would have mass celebrated, sung and read, one Sunday with another, in all four languages, German, Latin, Greek and Hebrew. I have no sympathy with those who are so completely devoted to one language, and despise all others. For I would gladly draw out such youths and other persons as might do service for Christ in foreign lands, so that we do not suffer as the Waldenses in Bohemia, who have so imprisoned their faith in their own tongue, that they cannot make themselves understood by any one, unless he first acquire their language. This was not the way the Holy Ghost did in the beginning. He did not wait for all the world to come to Jerusalem and learn Hebrew, but gave to the ministry tongues of every kind, which the Apostles could employ wherever they came. This example I would follow; and it is also right that the young should be trained up in several languages! Who knows in what way God may mean to use them in the course of time? To this end also the schools are established.

In the second place, we have the German Mass and service, which is now set forth, which is appointed for the simple laity. But these two methods we must practice and put into operation, that they may be held publicly in the church, before all the people, among whom there are many, who neither believe nor are Christians, who, for the most part, stand and gape, as though it were all new to them, just as if we were holding service in some open place or field, among Turks and Heathen. For here is no well ordered and steadfast congregation, wherein Christians may be governed according to the Gospel, but it is a public means of drawing men to faith and to christianity.

But the third method, which should be regarded as the proper mode of Evangelical order, must not be observed publicly among persons of every kind, but those who would be christians in earnest, and confess the gospel with hand and lips, must enter their names, and gather somewhere in a house by themselves, for prayer, reading, baptism, reception of the Sacrament, and the practice of other christian duties. In this order, those who do not deport themselves as christians, may be known, rebuked, corrected, expelled or excommunicated, according to the rule of Christ; Matt. 18. Here also the common alms for christians may be offered, which should be freely given and distributed among the poor, after the example of St. Paul; 2 Cor. 9. Here the hymns should not be many and long. Here baptism and the Lord's Supper might be ob-

served in a brief, just method, and everything be reared on the Word, and prayer, and love. In brief, could the people and persons be found, who longed to be Christians in earnest, the order and method could soon be devised. But I cannot, and may not yet arrange or direct such an assembly or congregation. For I have not yet such a people, nor such persons, nor can I well see how to urge them to it. But if it should happen that I must do it, and am forced to it, so that I may not with good conscience neglect it, I will gladly do my best to promote it. In the meanwhile, the two services, of which I have spoken, I will allow to remain for public use among the people, which will train the young, and will call and excite others to the faith, so that with the preaching, it may aid Christians who earnestly mean what they utter, to feel at home in it, and adhere to it, so that no fanaticism be introduced, which I might originate from my own brain. For we Germans are a wild, raw, boisterous people, with whom it is no easy matter to undertake anything, unless the most pressing necessity urges."

Hereupon follow, first of all, general prescriptions in regard to divine service on Sunday and during the week. In relation to the former, it is said: "We let the usual Epistles and Gospels remain, and have *three* sermons. Early in the morning, about five or six o'clock, several psalms are sung, as for Matins. Afterward there is a sermon on the *Epistle* for the day, principally for the sake of the domestics, that they also may be cared for and hear God's word, since they cannot be present at the other sermons. Afterward an Antiphon and the *Te Deum Laudamus* or *Benedictus* alternately, with the Lord's prayer, collects, and *Benedicamus Domino*.

At the Mass, about eight or nine o'clock, the gospel for the day of the ecclesiastical year is preached on. In the afternoon at Vespers, previous to the Magnificat, the Old Testament is to be preached on in course. On Monday and Tuesday, early in the morning, shall be read a German lesson from the Ten Commandments, of the Creed and Lord's prayer, of Baptism and the Sacrament; so that these two days may be devoted to the Catechism, and the increase of a correct understanding of it. On Wednesday, early, there shall be a German lesson, for which the Evangelist Matthew is appointed throughout, so that the day shall be exclusively his. But the Evangelist John, who specially powerfully teacheth the faith, hath also his own day, Saturday afternoon at vespers, so that we thus have two Evangelists in daily use. Thursday and Friday, early in the morning, the daily lessons of the week are taken

from the epistles of the Apostles, and what more may be needed, from the New Testament at large."

After these general designations follows the ampler statement of the mode of holding the ordinary Sunday service.

I.

At the beginning we sing a *spiritual song* or a *Psalm in German*.

II.

Thereupon "*Kyrie Eleison*" three times, not nine times.

III.

The Priest then reads a *Collect*.

IV.

Afterward the Epistle.

He shall read the Epistle with his face to the people, but the collects with his face toward the altar.

V.

A German hymn follows either: "Nu bitten wir den heiligen Geist," or some other, with the entire choir.

"Nu bitten wir den heiligen Geist."

"God Holy Ghost, in mercy us preserve,
That we from Jesus' doctrine never swerve,
Guide us until, to close our race permitted,
To Jesus' presence we shall be admitted:

Kyrieleis. (Have mercy Lord).

O grant us thy divine, thy saving light,
That we may understand Christ's mind aright;
That in our Savior we may dwell forever,
Who gained our Father's home for each believer:

Kyrieleis.

Thou source of love, thou love itself, inspire
Our inmost hearts with love's celestial fire,
That we, as parts of Christ, be knit together
In love, peace, thought, true members of each other:

Kyrieleis.

Thou highest Comforter in every need,
Help us, that neither shame nor death we dread;
Yea, though our life be passed 'mid persecution,
O give us grace to stand without confusion:

Kyrieleis.

VI.

Afterward the *Gospel* is read, the minister turning his face to the people.

VII.

After the *Gospel* the whole church sings the *Creed* in German :

“Wir glauben all an Einen Gott.”

“Our faith is in one living God,
Earth and heaven’s sole Creator;
Him who us adopted hath,
That we now may call him Father.

He will through all time provide,
Life and soul from ills shall hide,
Sorrows he will ward off from us,
Evil shall not overcome us.

He careth for us,
He’ll protect,
Earth and hell his might respect.

Our faith too is in Jesus Christ,
Son of God, our Lord and Master,
With his Father ever biding,
Equal God, in might and lustre,

By the Holy Ghost conceived,
He a perfect man was born
Of the blessed Virgin Mary,
For us guilty, lost, forlorn;
Dying on the cross,
Yet from death

He, through God, ascended hath,

Our faith is in the Holy Ghost,
As to Son and Father bowing,
Comforter of the distressed,
Richest gifts on men bestowing.

Earthwide trust all Christian people,
One in mind, whate’er their number,
That our sins shall be forgiven,
That our flesh shall cease to slumber,

And in sorrow
Fade away,
In a life of endless day.
Amen.”

VIII.

Thereupon follows the sermon on the Gospel for the Sunday or Festival. And methinks that if we had the German Postil for the entire year, it would be best to ordain, that the Postils of the day, either entire or in part, should be read from the book before the people, not alone for the sake of the preachers, who cannot do better, but also to suppress fanatics and sects; for one of the reasons why we retain the Epistles and Gospels, as they are arranged in the Postils, is, that gifted preachers are so few, who would be able to handle an entire Evangelist or other book forcibly, and to edification.

IX.

After the sermon shall follow a public *Paraphrase of the Lord's Prayer, and an Exhortation to those who purpose communing*, in using which, Luther left it free, whether they should be read from the pulpit, or at the altar, as subsequently became pretty generally the custom. The most usual forms for these were the following:

"Beloved friends of Christ! Since we are here assembled in the name of the Lord, to receive his holy Testament, I exhort you first of all, that ye lift up your hearts in prayer with me, as Christ our Lord hath taught us, and hath comfortably promised we shall be heard: Most merciful *Father in Heaven*, look graciously upon us, thy sorrowing children upon earth, and through thy grace cause *thy holy name* to be hallowed among us, and in all the world through the pure teaching of thy word, and by inward love shown forth in our lives, and turn away all false doctrine and evil living, whereby thy name is reproached and blasphemed. Bring all sinners and all that are in blindness, to the acknowledgment of the true faith, and let *thy Kingdom come* unto us, and let the number of Christ's people be multiplied. Strengthen us all with thy Spirit, *to do and to suffer thy will*, and at all times to keep under and mortify our own, whether living or dying, whether receiving good or evil at thy hand. *Give us also our daily bread*, and preserve us from inordinate desires and undue cares about our bodily needs. *Forgive us our debts, as we forgive our debtors*, that we may have a good and quiet conscience in thy sight, and may not fear and tremble for our sins' sake.—*Lead us not into temptation*, but help us through thy Spirit to overcome the flesh, to despise the world and the things that are therein, and to be conquerors over Satan with all his wiles.

Finally, *deliver us from all evil*, bodily and spiritual, temporal and eternal, and help us in full assurance of faith to confess: Thou art our Father indeed, and we are indeed thy children."

Again, "beloved friends of Christ, if ye are hungering and thirsting after righteousness, and heartily desire forgiveness of your sins, our Savior Jesus hath given his body and blood up-on the cross for you, to this end, that so many of you as believe, might have your sins blotted out. Therefore, I exhort you in the Lord, that with true faith ye regard his Testament, and most of all, that ye hold fast in your hearts the words wherein he giveth us his body and blood for the remission of sin; that ye remember and be thankful, for that unsearchable love, which he hath shown unto us, in redeeming by his blood from the wrath of God, from sin, death and hell; and take thereon unto yourselves, that outward thing, bread and wine, that is his body and blood, as a surety and pledge. For even as each one receiveth it for himself, he may comfort himself, and be partaker of the Gospel and of a gracious and reconciled God. Therefore will we, in his name, and by his command, administer and employ his Testament through his own words."

Whether this paraphrase and exhortation shall be employed in the pulpit immediately after the sermon, or before the altar, I leave free to each one, after his own pleasure. It appears as though in the ancient church, hitherto, it was done in the pulpit; of which usage we have a remnant in the offering of the general prayer, or the use of the Lord's prayer in the pulpit. The exhortation, however, has been exchanged for a public confession of sins. Therewith let the Lord's prayer, with a brief exposition for the people, remain, and let the Lord be remembered, as he hath enjoined in the Supper. I would have it ordered, however, that this paraphrase and exhortation, or something of a similar kind, be always employed in the very words drawn up or prescribed (*conceptis seu præscriptis verbis*), for the sake of the people, so that there be not one thing to-day, and another to-morrow, every one making a display of his own skill, causing the people to wander, so that they can neither learn nor retain anything.

X.

Hereupon, as the Lutheran Agenda, with entire unanimity prescribe, the preacher turns to the altar, to commence the of-

fice of Benediction or Consecration, and at once, without the ancient preface, sings the words of the institution :

"Our Lord Jesus Christ, in the night in which he was betrayed," &c., and at the words of Consecration, he shall sign the bread and wine with the sign of the cross.

"It seems to me, however," Luther here adds, "that it would be conformable with the character of the Supper, if immediately on the consecration of the bread, the Sacrament were given, before the cup is blessed. For both Luke and Paul say : Likewise also the cup after supper, &c. And meanwhile might be sung the German Sanctus, or the hymn, "Gott sei gelobt," or John Huss's hymn, Jesus Christus, unser Heiland." Afterward the cup should be blessed and given, whilst the remainder of the hymns mentioned, or the Agnus Dei in German, is sung." In complete harmony with this view, the Brunswick Ritual, by John Bugenhagen (1528), in the description of the mode of celebrating the Lord's Supper, says :

"The priest, so soon as he takes the bread into his hand, according to Christ's ordinance, sings thus : "Our Lord Jesus Christ, in the night in which he was betrayed, &c.,—this do in remembrance of me." Immediately thereon the communicants approach, first masters and men, then mistresses and maids, and receive the body of the Lord, and each one returns to his place. Meanwhile the people sing, "Jesus Christus, unser Heiland," or "Gott sei gelobet und gebenedeyet." When however, the communicants have gone to their places, the singing shall cease, and the priest shall take the cup and continue according to Christ's ordinance, thus : "In like manner also he took the cup, &c.,—in remembrance of me." Thereupon the communicants receive the cup of the Lord, return to their places, and remain kneeling or standing, until the closing benediction."

XI.

When the Form of Institution has been sung, the hymn : "O Lamm Gottes unschuldig," and when this is not sufficient, one or more suitable hymns in addition, shall be sung, during which the communicants, first the men, then the women, in perfect order, and discreetly, shall approach the altar, and with all reverence, receive the consecrated bread and the cup.

O Lamm Gottes unschuldig.

"O Lamb of God unspotted,

Our crucified Savior,

Who hast to shame submitted,

With patient meek behavior ;

Thy bearing our transgression,
Hath saved us from damnation :
Have mercy on us, O Jesus, O Jesus.

O Lamb of God unspotted, &c.,
Own us to be thine, O Jesus.

O Lamb of God unspotted, &c.,
Leave thy peace with us, O Jesus."

When the minister gives the bread, he shall say: "Take and eat, this is the body of our Lord Jesus Christ, given on the cross for you; may it¹ strengthen you in the true faith to eternal life." When the cup is given, these words shall be used: "Take and drink, this is the blood of Jesus Christ, shed for you for the forgiveness of your sins; may it² strengthen and preserve you in the true faith to eternal life."

By an express ordinance of the Agenda of Lower Saxony, immediately after these words, and those used in giving the bread, the communicant shall, as a confirmation, answer "Amen."

It may be interesting to many, to have grouped together the different formulas employed in the various liturgies during the distribution.

1523. In Luther's Formula Missae, the words in consonance with those of the Romish Canon of the Mass are: "The body of our Lord Jesus Christ keep thy soul unto life eternal—Amen. The blood of our Lord Jesus Christ keep thy soul to life eternal—Amen."

1525. In the Ordinance of the Duchy of Prussia the words are: "Take and eat, this is the body which was given for thee. Take and drink, this is the blood which was shed for thee."

1533. The same words are used in the Brandenburg-Nuremberg Liturgy.

1542. In the second Pomeranian Liturgy, by John Knipstroh, the words used are: "The body³ of our Lord Jesus Christ, given unto death for thee, strengthen and preserve thee in the faith unto life eternal—Amen. The blood of our Lord Jesus Christ, shed for thy sins, strengthen and preserve thee in the true faith to life eternal—Amen."

1543. In the Church Service for Swabian Hall: "The body of our Lord Jesus Christ preserve thee unto life eternal. May the blood of our Lord Jesus Christ be the washing away of all thy sins—Amen."

¹ The body.

² The blood.

³ This Liturgy uses the word *Leichnam* for body, all the rest employ *Leib*.

1543. In the Liturgy of Cologne: "Take and eat to thy salvation (Heil) the body of Jesus Christ, which was given for thee. Take and drink to thy salvation the blood of the New Testament, which was shed for thy sins."

XII.

"When all have communed the singing shall cease, and the minister having turned to the altar, shall speak the *closing collect*," for which one of the most usual forms was the following:

"We thank thee, O Lord God Almighty, that thou hast revived us with this wholesome gift of the body and blood of thy dear Son Jesus Christ, and we implore thy mercy, that through it thou wouldst increase us in our faith in thee, and in heartfelt love one to another, for the sake of Jesus Christ our Lord." Congregation: "Amen."

XIII.

Thereupon shall the preacher, turning to the congregation, speak the Benediction: "The Lord bless thee, and keep thee, &c., and with the "Amen" at its close the celebration terminates.

The number of communicants, however, at the Sunday Services, either from a defect of churchly feeling, or the dread which many felt of paying the "Beicht-groschen," (Confessor's fees) became, even in the Evangelical churches, smaller and smaller, and the Margrave George of Brandenburg, in order that this second main part of divine service might not be entirely lost, desired to introduce again the ancient Mass thus far, that when there were no other communicants, the preacher at least, should partake of the Supper. Luther, however, in a letter¹ 1531, urgently dissuaded him from it. "God in mercy," he says, at the very beginning, "graciously preserve your Grace from the ill counsel of again restoring the solitary masses; just as well might every thing be restored, and the Gospel abandoned. For since the Gospel has revealed to us, that the solitary masses are in shameful conflict with God's command and Christ's institution, since they sell it as a work and sacrifice, and also with it make propitiation toward God for the sins of others, as it has hitherto been used, it has been found destructive of the Sacrament and faith. It is a temptation of the Devil, who thereby (since many have grown weary of the true mass) would restore his former abominations; it is also almost

¹ Walch. "Luther's Werke." Thl. xix. pp. 1484.

entirely the fault of the preachers, who do not diligently exhort the people to come to the Sacrament, as I have in my sermon besought them to do. For here, in Wittenberg, thank God, it goes on well enough, and every Sunday in the hundred, we have communicants, some at one time, others at another, so that we are not overladen."¹ Unfortunately, however, this was not everywhere the case; the *exhortation against neglect of the Sacrament*, which the preacher was to read regularly before the closing collect to the congregation, was read in vain, and at a later period was entirely removed, so that the Sunday Service was, by degrees, again contracted to the same constituents which in earlier times formed the *Mass* of the Catechumens. Nevertheless, the churchly consciousness, more and more aroused in recent times, has made itself felt in this direction also, and especially, as should have been done more precisely in the order of divine service in the "United" church of Prussia, has the Liturgy introduced into the Berlin Minster provided, in case that no communicants should offer, a *liturgical conclusion*, which for the most part following the directions of Bugenhagen, which we have just quoted in a note, provides a suitable substitute at the close of the service, when there is a failure to celebrate the Lord's Supper.

With all their unity in opposing the unscriptural elements in Catholicism, Zwingli and Calvin were distinguished from Luther on one point, whose bearing on the alterations in the constitution and worship of the church was very essential.

It was his valuation of the "doctrine of justification by faith on the free grace of God in Christ," that made Luther a Reformer, and his contest against the Catholic church was properly only a contest for this doctrine. He therefore, on the one side, distinctly rejected everything which in any way stood in opposition with it: the sacrifice of the Mass, the worship of Mary, the adoration of Saints, and everything which the church had commanded or commended as essential to salvation, or promotive of it; on the other side, however, without hesitation he permitted everything to remain which was compatible with this doctrine; the ancient venerable usages, in so far as they embraced nothing superstitious or erroneous,

¹ "When there are no communicants," says Bugenhagen in the Brunswick Ritual, "the Sacramental rites shall not be used, lest we fall into the abominable abuse of the Sacrament of Christ in the face of his command. Yet we will sing, read and hear reading, preach and hear preaching on the holy day, according to the prescription of the Mass, until the preaching. After the sermon the minister shall wear the ordinary mass-dress, and the Preface, Sanctus, the German Pater Noster, Christ thou Lamb of God (Agnus Dei), a German collect for Sunday, and the closing benediction shall be sung."

he retained; consequently much of the ancient forms of the church service; and would have yielded the papal church government, if the Pope would have conceded him the doctrine of "Justification by faith alone."

The case was otherwise with Zwingli and Calvin. By the diligent study of the holy Scriptures, they moved entirely in the era of primary christianity; the apostolic church, with its touching and unadorned simplicity, with ever growing clearness stood before their eyes, and they were convinced that the church could be thoroughly helped only by becoming, not merely inwardly, but outwardly, what she was at that time, in which they certainly seem not maturely enough to have considered what an amazing inconsequence it was, to propose living completely in the church of the first christian century, when they were, in fact, living out of it and in the sixteenth. Luther wished the church to be what it had unfolded into in the course of time, only *healed* from the sickness of *Pelagianism*, with which, since the time of Augustine, it had been sick; Calvin, on the contrary, as though he would set aside what already existed, the spiritual labors of fifteen centuries, by an intentional ignoring which would leave them without further issue, desired a complete return to the apostolic rudiments of the church.¹

¹ As a means of comparison with the judgment which has been formed by the Germans, of the two Reformers, we give a passage from a French critic, who in an article on Audin's "*Histoire de Calvin*," thus expresses himself: "The Reformer Luther is, by his qualities, a character for the people, one of those great men, who rear for themselves an eternal monument in the minds of nations, and the history of whose lives necessarily excites interest and sympathy, which the bitterest enemies of their views cannot resist. We may be indifferent to the theological questions, in fact may hate the keen opposer of Roman Catholicism, but we cannot deny our sympathy to the poor boy of the poor miner, who sings for alms from house to house, and who, when he has become a man of renown, the friend of great princes, ever thankfully remembers the good lady, who daily cast a friendly look on him with the alms she gave him for his pious song. He is not a mere theologian; under sorrow he sheds holy tears; in the good that God sends him he finds a rapturous joy, and at his table, with his beloved Catherine, his little children, and his devoted pupils around him, without dreading that he may give the world offence by it, he sings:

"Who loves not wine, wife, and song,
Is a fool as long as his life is long."

Calvin, on the contrary, as a historical personage, resembles Luther in nothing. The one is a hero for the people, the other a sectarist. Calvin thro' his whole life time can do nothing but dispute, preach, dogmatise and hate. He can neither sing nor laugh, neither weep nor love. His faith has no other principle than a boundless confidence in the infallibility of his own predestinated reason. His God is the dead letter of Scripture, expounded by a lawyer; his religion a statute book, his worship hypocrisy. In the whole life of this reformer there is not a single act, which went forth from the heart, not

In conformity with this, in relation to the conduct of ecclesiastical matters, at the very beginning the primitive Presbyterian Constitution was introduced, in virtue of which the congregation, represented by the lay elders, chosen out of their own midst, approached in a very close relation to the spiritual management of the church ; and so in regard to divine worship, they returned completely to the apostolic simplicity, with a distinct rejection of everything that could not be vindicated from holy Scripture, as apostolic and primitive.

The church consequently became a simple room to pray in, the altar a mere table ; the statues and pictures, the cross itself, must leave the church ; and scarcely was the art of music allowed, to co-work for edification, in the simple psalm-singing (for which only with much trouble, and after varied opposition, the accompaniment of the organ could be obtained) so that aside from the Lord's Supper, singing, preaching and prayer were the sole constituents of the church service.

This great simplicity, or as many call it, sobriety of service among the Reformed, has usually been accounted for by the personal dislike of Zwingli and Calvin to all art, and it has been supposed that they were men of too much understanding, not to value the clear presentation of the doctrines of christianity as the main thing ; the satisfaction of the religious sensibility, however, in as far as it was not mediately distinguished by clearly recognized causes, but excited by immediate impressions, they regarded as a non-essential and subordinate matter. Meanwhile we must not forget, that it was people of the South, among whom Calvin as a Reformer specially labored. Ceremonies which, in a nation with the more earnest and tranquil character of the Germans, Luther could retain, without a thought of their being abused, not without ground appeared dubious in the case of the most excitable, Southern temperament, which only too soon would have clung to that which is outward ; and since Calvin well knew that Catholicism, with all its gorgeous splendor, and its superstitions resting on dim presensions and emotions, was the offspring of the glowing South, he must even on this ground have found it necessary, in order to preserve the evangelical doctrine from all commingling with Catholicism, to present it outwardly also in rugged antithesis to that system.

a single word which engages the fancy ; no sentiment which excites a tender emotion in others ; we find there nothing but law, obligation, compulsion and reasonment. Calvin teaches that God is not to be loved, but to be dreaded ; for the God of Calvin is the severest, most inflexible Lord, and the priest has taken care to form his own soul after the image of his God."

Whilst Zwingli, therefore, in his first order of divine service, which he introduced into Zurich, adhered pretty closely to Luther's Formula Missae, and after the *general prayer*, which began the service, used the *Kyrie*, the *Gloria*, the *prayer before the Epistle*, the *Epistle Lesson*, the *Gradual*, the *Gospel Lesson*, the *Creed*, the *Sermon*, followed by the *celebration of the Supper*, commencing with the *Preface*.—Calvin sought in every possible way to *simplify* the service, and the order consequently, as established by him in 1541, at Geneva, and since (especially in the French Reformed church) retained with few alterations, commenced with a confession of sins spoken by the preacher at the altar table; then followed the singing of a psalm, at the close of which the preacher appeared in the pulpit, and commenced with an unprescribed prayer, which, at the close ran into the Lord's prayer. The *text* was then read, the choice of which was left to the Reformed preachers themselves, while Luther retained the old lessons for the day, and was followed by the *Sermon*.

After the sermon, if in defect of communicants, there was no administration of the Supper, a *prayer* followed, which at the close made a transition into the Lord's prayer; then came the *Creed*, and the *Benediction*, after which a short hymn sung by the congregation closed the service.

In the first Synod of Reformed ministers of Cevennes and lower Languedoc, convened Aug. 21, 1715, it was resolved to use the Ten Commandments before the Sermon, and after it the Catechism; family worship three times a day was enjoined, and on Sunday at least two hours were to be devoted to it, and no person in the house was to be absent from it; all so called "Revelations" were to be checked; and according to St. Paul's command, the women "for the future" were forbidden to preach.

The service of the Reformed Walloons was, in general, like that of Geneva, according to their Liturgy of 1554. The congregation assembled at three o'clock on Sunday morning. The Precentor commenced with the words, "Lift up your hearts," and the congregation sang, under a special charge in the Liturgy, to give no heed to the gratification of the ears ("ne quid voluptati aurium"). At the end of the hymn the minister said: "Our help is in the name of the Lord, who made heaven and earth." He then, according to the prescribed form, called on the congregation to confess their sins, and led them in the confession. He then read from Holy Scripture some passage setting forth the absolution of sins, during

all which the people stood or knelt, as each one thought best. After the announcement of the absolution, the minister having invoked the aid of the Holy Spirit, read the portion of the New Testament he designed to expound, an hour was allotted to the sermon. At its close followed the general *Church Prayer*, then the *Creed*, then the announcements, and after the congregation had sung a psalm, the minister dismissed them with the benediction: "The Lord bless you and keep you, &c." Two deacons stationed themselves at the door to receive contributions for the poor.

The Lord's Supper was celebrated on the first Sunday of each month. The general church prayer then at the close ran into a form of petition having special reference to the communion:

"And as our Lord Jesus, O God, hath not only offered once for all his body and blood for the remission of sins, but would make us partakers of both, as a nourishing to life eternal, bestow upon us thy grace, that by thine aid we may with upright hearts and true fervor, receive this so great benefaction, to wit: that we in firm faith be made partakers of his body and blood, yea, that we enjoy him whole and complete, who is in very deed God and man, and is that hallowed bread also, given unto us from heaven, for the nourishment of our life, that we henceforth live, not unto ourselves, and obey our corrupt and evil desires, but that he alone live in us, and guide us to a holy, blessed, and eternal life."¹

When this prayer was ended, the congregation recited "the Creed," whilst the deacons placed bread and wine on the communion table. The minister then recited the words of the institution from 1 Cor. xi. 23-29, adding a warning to all unsuitable persons, not to approach the supper.

Then came an exhortation to believers, closing with a clear statement of the Calvinistic doctrine of the Eucharist, having an evident antithetical look toward the Lutheran doctrine, as Calvinists, in spite of the most solemn protestations of our symbols and writers, have persisted in stating it.

The minister then gave to his assistant the bread and cup, and received the elements afterward from him. The people then reverently surrounded the table in turns, first the men,

¹ As these words may seem to some singular in a Calvinistic service, we give, for the sake of comparison, the words of the original Latin: "Ita nos eo favore prosequere; ut certa fide imbuti participes corporis et sanguinis ipsius efficiamur: immo vero illo toto et integro perfruamur, qui vere Deus et homo est, et simul panis ille sacrosanctus coelo nobis datus in vitæ alimentum, etc."

then the women, the one minister presenting the bread, the other the wine, during which psalms were sung by the rest of the congregation.

When the minister gave the bread, he said :

"The bread which we break, is the communion of the body of Christ. Take and eat, and remember that the body of Christ was broken for thee for the forgiveness of sins."

At the cup : "The cup of blessing, which we bless, is the communion of the blood of Christ. Take and drink, and remember that Christ shed his blood for thee for the forgiveness of sins."

When all have communed, a prayer of thanksgiving closes the celebration, and the congregation are dismissed with the Benediction.

Pretty similar to this was the service in the German Reformed church. We give, as an illustration, the order prescribed in the Hessian Agenda.¹

1. "The scholars and the entire congregation, who should be at the church betimes, sing on bended knees, "Komm, heiliger Geist," (come Holy Spirit) to invoke thereby the help and succor of the Holy Ghost, in the performance of the entire church service."

2. "Afterward shall be sung a *Psalm* or *Hymn*, adapted to the time (of the ecclesiastical year), or the *Kyrie* may here be sung, where it is usual."

3. "Thereupon shall the following *Prayer*, and thereafter the *Epistle* for the day (*Epistola Dominicalis*) be read before the table of the Lord."

"Father in heaven, eternal and merciful God ! we poor sinners appear before thy divine majesty, and confess, as is most true, that we are not only conceived and born in all evil and corruption, and have heretofore been inclined to all sin and to no good thing profitable, but that we also, by our sinful life, have, without ceasing, trodden on thy holy commandments, whereby we have stirred up thy wrath against us, and, according to thy righteous judgment, have brought upon us temporal and eternal punishment. But, O Lord, we sorrow and repent that we have provoked thine anger ; we mourn over ourselves and our iniquities, and from the depth of our hearts implore thy grace to aid us in our sorrowful and miserable estate. Wilt

¹ "Kurtzer Auszug aus der Fürstl. Hessischen Kirchen-Agenden, welche der Durchleuchtige, Hochgebohrne Fürst und Herr, Herr Wilhelm, Landgraff zu Hessen, Fürst zu Hersfeld, Graff zu Catzenelnbogen, Dietz, Ziegenhayn, Nidda und Schaumburg, &c., in dero Fürstenthumen und Landen im Jahre 1637 publiciren lassen."—Cassel 1745.

thou, therefore, O most gracious God and Father, have pity upon us, and forgive us all our sins, for the sake of the precious sufferings and death of Jesus Christ, thy Son.

And since we have come together in thy name, to learn thy word, and to bring our needs before thee, mayest thou abide with us in the grace of thy Holy Spirit, that we may devoutly and savingly hear thy word, may keep it in a pure and good heart, may bring forth manifold fruits well pleasing in thy sight, and that our prayers may be so directed to thee, that we may be heard by thee, that we may be gladdened by thy mighty help, and have occasion to thank thee with joyous hearts.

Oh Lord hear, O Lord be gracious, O Lord observe, and do it for thine own sake, and for the sake of thy well beloved Son, Jesus Christ! Amen."

4. "After the epistle is sung the christian creed" (the Nicene in the metrical form we presume, "Wir glauben all," &c.); the singing on Sundays, as also on the festival days, shall not extend beyond half an hour, and shall therefore be arranged with this reference, so that the people be not unduly detained on it, and worn out with it."

5. "Thereupon the sermon is delivered, which shall not occupy more than three-quarters of an hour, or at most, an hour, in the congregation at large."

6. When the sermon is finished, the *Confession*, *Absolution* and a *prayer* are read, as follows:

"Beloved in the Lord, humble yourselves before God, confess your sins, and pray for forgiveness in the name of the Lord Jesus Christ, and with heartfelt sighs and faith toward God the everlasting Father of our Lord Jesus Christ, repeat after me:

O, almighty, everlasting, merciful God, Father of our Lord and Savior Jesus Christ, we poor sinful men, acknowledge, confess and lament before thy divine majesty, that we have been conceived and born in sin, and are thus, by nature, children of wrath, and that throughout our lives we have, in manifold ways, aroused thine anger, by our thoughts, words, and works; thee, our Creator, Redeemer and Sanctifier, we have not loved with all our heart, and soul, and mind, and strength, nor our neighbor as ourselves, as thou hast commanded and enjoined upon us; and are therefore justly debtors to thy wrath and judgment, eternal death and damnation. But we have taken refuge in thine unfathomable mercy, we seek and sue for grace, and beseech thee from the depth of our heart, have pity upon us, graciously remit all our sins, and bestow

upon us true renewal, for the sake of thy beloved Son, our Lord and Savior, Jesus Christ, and for the glory of thy most holy name, be gracious, O Lord, unto us miserable sinners."

Hear now also the consolation and absolution :

"All ye who have truly acknowledged and confessed your sins, who have called upon God with true faith from the depth of your hearts for grace and remission, be ye comforted and believe, that almighty God, the Father of our Lord Jesus Christ will be gracious and merciful unto you, and will forgive unto you all your sins, for that to this end his beloved Son, Jesus Christ, hath suffered and died ; and in the name of that same Jesus Christ, our Lord, by his command, and in virtue of his words, where he saith : "Whosoever sins ye remit, they are remitted unto them, whosoever ye retain, they are retained unto them." I, as a minister of the church of Jesus Christ, legitimately called, absolve, acquit and release¹ you that are penitent and believing, from all your sins, that they shall be forgiven you, as richly and perfectly as Jesus Christ hath merited the same through his sufferings and death, and hath commanded that it should be preached through the gospel in all the world. This comfortable promise, which I have now made unto you, in the name of the Lord Jesus Christ, ye should comfortably receive, that ye may find peace to your consciences therein, and may firmly believe, that your sins are assuredly forgiven you, in the name of the Father, and of the Son, and of the Holy Ghost."

"But, on the other hand, let all that are impenitent and unbelieving, know that their sins are retained unto them, and that God will severely and certainly punish them, here in time, and hereafter forever, if they do not convert and repent, which thing I also announce to them in the name and by the command of our Savior, Jesus Christ, and exhort them in God's stead, that they repent, believe the gospel, and be reconciled unto God."

N. B. *This retention of sins shall always be spoken after the Absolution, and shall never be omitted.*

Hereupon follows the general *Church Prayer*, the announcements and the Lord's Prayer.

The minister then leaves the pulpit, one or two verses are sung, and then, standing before the table, he says this prayer :²

O almighty God, who despisest not the sighing of the sorrowful, and contemnest not the desires of the troubled heart,

¹ "Spreche ich euch aller Sünden frei, ledig und los."

² This same prayer is found, word for word, in the communion service of the Church of England.

regard our prayer, which in our need we bring before thee, and hear us graciously, so that all things soever which war against us, from Satan and men, may be brought to naught and scattered, according to the good purpose of thy will, so that we, unharmed by all temptation, may thank thee in thy congregation, and at all times praise thee, through our Lord Jesus Christ, thy Son, who with thee in the Unity of the Holy Ghost, reigneth and ruleth ever, world without end. Amen."

Hereupon he dismisses the congregation with the blessing.

If communicants however, have presented themselves for the Lord's Supper, the preacher, at the conclusion of the singing which follows the sermon, goes to the table of the Lord, and says:

"Lift up your hearts to God, our Lord, for it is just and right, and promotive of salvation, that we, in all places, and at all times, should call upon thee, O Lord, heavenly Father, holy God, through Jesus Christ, our Lord.

Offer, therefore, with me, that prayer which Christ Jesus, our Lord, hath taught us: "Our Father, which art in heaven, &c."

Hear now with devout hearts and true faith, the words of the Supper of our Lord Jesus Christ: Thus write the holy Evangelists and Apostle, Matthew, Mark, Luke and St. Paul: "Our Lord Jesus Christ, in the night in which he was betrayed, &c."

Then shall the preacher speak the words of invitation: "Approach beloved, to the table of the Lord. But approach with devoutness, with reverence, with faith and thankfulness, to this holy table. Draw not near with the lips only, but with hearts upright before God, cleave not merely to the *outward signs*,¹ which ye can here see and handle. Think not that

¹ Compare with reference to this much debated Calvinistic mode of apprehension, the Brandenburg-Nuremberg Ritual (1533), probably the work of Brentius, in which, among other things, is said: "There are also not fewer abuses in the main matter than in the accessories. For the real main point, to wit, the words of Christ, have been misunderstood and misinterpreted by many. One says, it is not the body, but a sign of the body. The next says, it signifies the body. The third says, the body is like the bread. The fourth says, the body of Christ has been given for us, and we should eat the bread in remembrance of the same. The fifth says, it is Christ's body, if a believing christian eat it, but if a false christian eat it, it is not the body of Christ. And the errors and false expositions are more in number than the words of the institution.

Against these errors the sermons should be directed, and the people thus taught, that they should believe God's word, though it should seem contrary to reason. Since now Christ says, it is his body, we should do him reverence and believe his words; for they are almighty, and he "calleth those things which be not as though they were." Rom. iv. 17. Therefore, they also err, who say it is not the body to unbelievers, but to believers only. For if that were so, it would make Christ's word true or false, just as we might

Christ is concealed therein in a sensible carnal manner. Lift yourselves with your spirits heavenward, where our Savior liveth and reigneth in the glory of God, and from whence he shall one day come, to make his faithful ones partakers in that glory, which the Father hath given him.³

Hereupon the communicants approach, first the men, and then the women; the preacher *breaks the bread*,¹ and places it in the hand² of each person, and says: "Take and eat, this

happen to believe or disbelieve. That would be a strange trifling. It does not help them out to say, he only gave, and meant to give it, to disciples; therefore, he who is no true disciple, does not receive it. For Judas was both unbelieving and godless; yet the Scripture calls him a disciple. Therefore, we must, in our own day, concede that there are disciples of his kind, and confess that they with us, receive the same that we receive. Yet it is very true, that they do not eat and drink the body and blood of Christ in that spiritual manner which is spoken of in the sixth of John, since eating and drinking there mean learning and believing. They, however, really eat and drink the body and blood of Christ, in the sense in which Christ speaks of it in the Supper, since eating and drinking do not there mean to believe, but to receive orally and corporally."

¹ This was confessedly the characteristic practice of the Reformed, since in the Lutheran church, as in the Catholic, separate wafers were used. When therefore Solom. Fink, the first Court Preacher of the Elector, John Sigismund, of Brandenburg, in Berlin, declared himself in his sermons for the "breaking of the bread," the preachers and the estates at once suspected him to be secretly Reformed, and presented, October 8, 1613, a complaint to the Elector. The Elector, however, enjoined on them amity with the Reformed, and on the 18th of October, 1613, came out openly for that church, and on October 29th celebrated the Lord's Supper after their mode. In the "Confession of Jo. Sigismund" was this exposition: "It cannot at all be denied that the Lord Christ took the bread and *brake* it, and after the breaking first distributed it, as not only is expressly said by the first three Evangelists, but as the holy apostle Paul (1 Cor. xi.) has repeated, where he testifies that he had also received it from the Lord in the third heaven, to wit, that had taken the bread and *broken* it, and given it to his disciples; and here we may not impute any tautology, any repetition of what precedes, still a perissologia or redundancy to the holy Evangelists and the holy Apostle, yea, to the Holy Ghost himself, as we would if we asserted that *break* meant no more than to distribute. As then the breaking of bread, after the example of Christ and the apostles, remained many years in use, so that the entire act of the supper is called a "*fractio panis*," "*breaking of bread*," as we see Acts 2: 42; not to speak of the special significance, that, as the bread is broken before the eyes of the communicants, so also was Christ to be put to death, as an ever enduring image of which the breaking of bread in the Holy Supper is to be retained. Therefore his Electoral Grace judges that in this matter we are to look not at the ill-timed caution of the Popes, not at the ancient usage, not at human authority, but at the unchanged, original institution of Christ the Lord, and the administration of the Holy Supper is to be conducted alone in the form and method in which Christ our Lord himself, and from his lips the holy apostles in clear words have prescribed." (Compare Pauli Allgein. Preuss. Gesch. III. p. 548 ff.)

² In the Lutheran church it was the recognized mode to receive with the mouth, and the superintendent, Henry George Neuss, in his Confutation of Christianus Democritus, defends on the following grounds the practice of the Lutherans, which had been impugned by that writer: 1) In the Biblical text it simply says "Take;" but the taking may also be done with the

is the body of the Lord Jesus Christ, which has been given for you," or "The bread which we break is the communion of the body of Jesus Christ, broken for your sins on the cross."

He then takes the cup, gives it to each communicant in the hand, and says:

"Take and drink, this cup is the New Testament in the blood of the Lord Jesus Christ, which has been shed for you and for many, for the remission of sins;" or,

"The cup of blessing, which we bless, is the communion of the blood of Jesus Christ, shed for your sins on the cross."

When all have communed, the preacher says:

"The Lord be with you.

Let us pray and give thanks unto the Lord! O Lord, Almighty God, holy Father, we thank thee with our whole

mouth; 2) This rite is a heartfelt remembrance of the love of Christ, as that which without our care or work, would place salvation upon our lips; 3) It is written of Judas Iscariot, that the Lord had dipped for him a morsel, and given it to him, which we may presume was received by Judas with his mouth, since a person would hardly receive a moist morsel in his hand. Since now the Lord displayed such love to his enemies and betrayers, shall he not much more show it to his friends?"

As to the use of bread, already prepared in the form of wafers, the Translator would make the following remarks:

1. The Savior undoubtedly used the thin waferlike cake of bread usual in his own day, brake it and distributed the whole of it to his disciples. It by no means follows from this, however, that the *breaking* of the bread was in itself a part of the Sacrament, for the breaking may have been simply the natural means of distributing that bread at that time. Unless there is something beyond the mere fact of its having been done to fix its sacramental character, it may be regarded as one of the accidental or transient points of the Supper. Such were the time of the year, at the Passover, of the day, in the evening, the washing of their feet as a preceding act, the reclining at the table, &c. The reason for regarding them as accidental is, that no one of them is necessary to the performance of what Christ has enjoined, to the significance of the act, nor to the enjoyment of its benefits. It is called a supper, yet we keep it in the morning.

2. It is admitted that each Evangelist, and St. Paul gives in his narrative what is essential to the supper. Neither St. Matthew nor St. Mark says anything about the broken body. St. Paul says "broken for you," which words in St. Luke are supplied by these; "given for you." The body is contemplated as "broken," in order to its being "given." It is the *giving* of the bread then that constitutes the sacramental act, and its breaking is a mere natural means in order to its distribution. The expression "broken," when applied to Christ's body, refers not to his death in itself considered, but as a *giving* of himself for and to his disciples. If the act of breaking had been pantomimic, it would have been necessary that the wine should be poured out into the cup by Christ, to represent the shedding of the blood.

3. Every essential part of the Sacrament sets forth something done by Christ, or to be done by us. If the breaking is a sacramental act, then Christ is represented as breaking his own body. Now if the breaking means putting to death, Christ is never represented as putting himself to death; but if, as St. Luke has it, the breaking is equivalent to giving, it exactly meets Christ's constant representations about himself, and coincides with the sacramental character of the supper.

heart, that thou hast fed us with the body and blood of thy well beloved Son, and heartily pray thee that through them thou wouldst increase us all in strong faith toward thee, and in fervent love one toward another, through Jesus Christ, our Lord, Amen."

Hereupon follows the Benediction, and with the words: "Depart, the Spirit of the Lord guide you to eternal life, Amen," the preacher closed the celebration.

If we compare, as regards the dispensing of the bread and wine, the practice of the Lutheran church, with that introduced by the Reformed, it can hardly be denied, that in the former, the whole transaction has more the objective character of a nourishing, in which the communicants are wont solely to desire to receive, what the Lord through his ministers, extends to them, whilst in the Reformed church it retains more the subjective character of a common meal, at which each of the guests, so to speak, has to help himself.

This feature presents itself most clearly in the Liturgy of the Reformed Netherlands in London, 1550, the arrangements in which have indisputably the aim of making the celebration of the Lord's Supper, even in outward respects, as far as possible a copy of the original meal of Christ with his disciples, a mode which to our own day is the established one among the Reformed in *Holland*.

"On the day in which the supper is to be celebrated," says that order of service,¹ "before the whole congregation is collected, the table, which stands in sight of the congregation, shall be spread with a clean linen table cloth, and in the middle of it shall be placed four glasses and three tin plates. On the one plate shall be laid white home-made bread, cut in broad slices. The two smaller plates shall be placed empty, on both sides of the larger one. And when the table has been thus prepared, the whole congregation assembles about eight o'clock in the morning.

A sermon is delivered, calculated to prepare the mind for the communion, then a prayer, then the words of the institution, read from the pulpit, and an exhortation to the congregation to examine themselves.

¹ Compare *Forma ac ratio tota ecclesiastici Ministerii in peregrinorum, potissimum vero Germanorum Ecclesia instituta Londini in Anglia, etc.* Auctore Joh. a Lasco, Poloniæ Barne (he was superintendent of this church) German by Mart. Micronius (1565); in Richter *Kirchenordnungen* II. 99. foll.

"After this exhortation, the minister goes from the pulpit, and places himself with the other ministers at the table, and announces to the whole congregation, from Paul, the joyous and godly message of the pure and innocent offering of Jesus Christ, with these words: "Dear brethren, we have a Paschal Lamb, that is Christ, offered for us. Therefore, let us keep the Passover, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

When this has been done, the ministers of the word, the elders and deacons seat themselves at both sides of the table, and also other brethren from the congregation, until the table is full. Meanwhile the four glasses have been filled by certain of the ministers, with wine, and placed in the middle of the table, on both sides of the smaller plates. The minister of the word, who sits at the middle of the table, with his face to the people, takes the bread in his hands, out of the large plate, and says, in sight and hearing of the congregation, with distinct voice from Paul:

"The bread which we break is the communion of the body of Christ," and as soon as he says this, he breaks the bread into the two smaller plates, until he has covered the bottom of them with broken bread, so that there is enough for each person at the table to take a piece.

Then he distributes the broken bread to those who are opposite to him, and at his side, speaking with clear voice thus:

"Take, eat, remember and believe, that the body of our Lord Jesus Christ was given to death on the tree of the cross, for the forgiveness of all our sins."

As he uses these words, the minister takes a little piece from the plate, and for himself, and eats it. The two plates are then moved along regularly, on both sides, to the end of the table, by himself and the other brethren who sit at it, so that each one may take a piece for himself from them, and eat in remembrance of the body of Christ, which was given to death for him. When the minister has observed that all at the table have partaken of the bread, he takes a drinking cup in his hand, and with clear voice says:

"The cup of thanksgiving, with which we thank God, is the communion of the blood of Christ."

He then gives the two cups to the brethren, who sit at the two sides, and says:

"Take, drink ye all of it, remember and believe, that the blood of our Lord Jesus Christ was shed on the tree of the cross for the forgiveness of all our sins."

The minister then takes the cup out of the hand of the person next to him, and drinks; and thus all who are at the table (the one passing the cup to the other) drink in remembrance of the blood of Christ, shed for their sins, and after all have drunk from the cup of the Lord, they rise, except the minister, who retains his place at the middle of the table, with his face constantly directed toward the people.

Some of the elders, specially designated for the purpose, replace the little plates and glasses by the minister, who again breaks into the plates the bread that is needful. The other elders and deacons attend to those who come to the table, and one of the ministers, in order that the effect of the supper may not be passed over in silence, goes into the pulpit, and commences in a clear and intelligible voice to read the sixth chapter of John, in which is treated at large of the spiritual eating and drinking of the flesh and blood of Christ.

Whilst this chapter is read in this way, the congregation comes to the table, until it is filled, and when all are seated, the reader ceases, in order that the minister may again dispense the bread and cup, and when this is done, as before described, the reading is resumed.

Thus one follows the other to the table of the Lord with great stillness and sobriety, so that there be no confusion or disorder in the reading. After the men have all communed, the women go, as they are seated in the church, without exception or distinction of persons. If the sixth chapter of John is read through, the reader goes on with the thirteenth, fourteenth and fifteenth chapters of the same Evangelist, until the supper is ended. Sometimes such other parts of scripture may be read, as the minister of the congregation may judge to be serviceable and preferable.

When the entire supper has been finished, the reader ceases, and the minister, who has dispensed the supper, rises from the table, places himself in the midst of the other ministers and elders before the table, and addresses the whole congregation in these, or similar words:

"All ye who have here received the supper of the Lord, in remembrance of his death, with the meditation on his mystery, should believe, and through the witness of the supper be assured that ye have a certain and saving communion with him in his body and blood to everlasting life, Amen."

The service closes with a prayer of thanksgiving, the singing of a psalm, and the benediction.

The service of the church of England is too familiar, and in the somewhat abridged and altered form of the Protestant

Episcopal church in the United States, too accessible, to leave a necessity for our giving it here.

It commences with the reading of one or more passages of Scripture, preparatory to confession of sins; an exhortation to the same, confession, absolution, Lord's prayer, the lesser Gloria, in the morning the 95th Psalm, and a lesson from the Psalms (in the evening the 95th Psalm is omitted). Each psalm is closed with the Gloria and its response.

The lesson from the Old Testament, the *Te Deum* or *Benedicite* in the morning, the *Magnificat* (Luke 1 : 46-55) or Ps. 98, in the evening. The lesson from the New Testament, followed in the morning by the *Benedictus* (Luke 1 : 68-80) or Ps. 100, and in the evening by the *Nunc dimittis* (Luke 2 : 29-32) or Ps. 67, closing with the Gloria. Then ordinarily the Apostles' Creed, for which, on certain festivals, the Athanasian is substituted. "The Lord be with you, &c." The Lord's prayer, &c. A collect. Ten commandments. Prayer for the King. Collect for the day, Epistle, Gospel, Nicene Creed, for which none other is to be substituted, and which is on no occasion to be omitted. Announcements, &c. A psalm is sung. Sermon. Texts read at the altar inciting to benevolence to the poor, during which the collection is taken. On Communion days the prayer for the church militant is used. On Sundays and Festivals, when there is no communion, a brief collect and the benediction close the service.

On the day of communion, the communicants approach the table, and the minister reads to them from the Book of Prayer an exhortation, confession of sins, absolution, invitation, preface, consecration. After this, the minister himself first partakes of the bread and wine, and then gives them to each communicant in his hand. When he gives the bread he says :

"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

In delivering the cup he shall say :

"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

After the communion, the minister covers the sacred elements, and says the Lord's prayer, the people repeating after him every petition. Then follows another prayer, and the great Gloria is said or sung, and the benediction closes the service.

We desire now to call attention to certain facts which are made apparent by the Liturgies of the Protestant churches which have been presented.

1. All the churches of the original Reformation had Liturgies. The Puritans and Quakers went forth from a church already reformed. They are subsequent in time to the Reformation, and their distinctive origin is not that of antithesis to the church of Rome, but to the church of England. And even now, the Presbyterians in our own country have a Liturgical prescription of thoughts for public prayer. The opposition to forms of prayer was wholly unknown to all the Reformers.

2. As all the churches of the Reformation had Liturgies, so did they on the most fundamental points agree as to what should constitute them. They agreed with hardly an exception :

a) In making the ancient service either the basis or the root of the new. The Kyrie Eleison is retained in both the Latin and German Formulas of Luther, in Zwingli's first service in the German Reformed church, in the church of England, in which she has been followed by the affiliated Episcopal churches of Scotland and America, in the Methodist church, (in the burial service) and by others. In a paraphrastic form, the Liturgy of the General Synod of the Ev. Luth. church retains it¹ in several places.

b) The Gloria in Excelsis was retained in Luther's and Zwingli's Services, and in the church of England. The Liturgy of the General Synod retains it in part.²

c) The collect or prayer before the Epistle, was retained by Luther, Zwingli, the German Reformed church, and the church of England.

The Liturgy of the General Synod has four short prayers to be used "after the reading of the scriptures."³

d) The *Epistle* was retained in the Lutheran church, and by Zwingli, by the German Reformed and the church of England. The Epistles and Gospels are noted in the Liturgy of the Synod of New York, and in that of the Tennessee Synod.

e) The Gradual and Hallelujah, by Luther in his first service, and Zwingli.

f) The Gospel as the Epistle.

g) The singing or saying of the Nicene Creed, either in prose or verse, retained in Luther's services, in Zwingli's, in Calvin's Genevan service, retained in the French Reformed

¹ p. 13, p. 15, p. 102.

² p. 33.

³ p. 25.

churches, in the Walloon churches, in the German Reformed, and the church of England. Hardly has any church which has a Liturgy at all, however desirous of simplifying, omitted the creed.

The Liturgy of the General Synod does not introduce the creed as a part of the Sabbath service, but the sixth prayer for public worship introduces a paraphrase of it;¹ the service for Trinity Sunday contains an exposition of the Apostles' Creed mainly in the words of Luther's catechism.² The Apostles' creed is also used in its forms for infant and adult baptism,³ and in that for the consecration of a church.⁴ There is no metrical version of either of the creeds in the General Synod's Hymn Book

h) The sermon, which among Protestant churches is regarded as a fundamental part of the service.

i) The Preface retained in Luther's first service, retained by Zwingli, by the German Reformed, in a fragment, and by the church of England.

k) The Sanctus as the Preface, except in the German Reformed church. Its opening words are used in the Liturgy of the General Synod in the third confession,⁵ and the form for Trinity Sunday,⁶ and in the third and fourth formulas for the communion.⁷

l) The Agnus Dei retained by the Lutheran and English churches. The Liturgy of General Synod presents it in part in the service for Good Friday,⁸ and paraphrased in the form of communion for the sick.⁹

m) The Lord's Prayer, so generally used, that specification is unnecessary.

n) The Dominus Vobiscum, retained in Lutheran and Anglican churches with the response, in the German Reformed without it, in which respect the Liturgy of General Synod corresponds with it.¹⁰

o) Prayer of thanksgiving after the communion, used by the Lutheran, and all the churches whose services have been given.

p) The Benediction: "The Lord bless thee and keep thee &c., used by the Lutheran and most of the other churches of Europe. That of the church of England commences: "the peace of God, &c." The Liturgy of the General Synod gives three forms: "The Lord bless thee, &c." the Apostolic benediction, and the form commencing, "the peace of God, &c."¹¹

¹ p 21. ² p 57. ³ p 77 & 90. ⁴ p 174. ⁵ p 14. ⁶ p 56 & 59.
⁷ p 122 & 130. ⁸ p 44. ⁹ p 133. ¹⁰ p 10, and in third formula for communion, p 122. ¹¹ p 9.

q) Most of the services take place, in part, at the altar, or communion table. For this our new Liturgy makes provision.¹

The whole subject of Liturgics demands an attention which it has never received in England or in our own land. The services of a church, its actual mode of worship reveal its spirit, and illustrate its character far more than is done by its doctrinal articles. Especially will increasing information on this subject show to Lutherans how foreign to the whole genius and history of our church, is the opposition to all forms in public worship, an opposition engendered among us purely by the sectarian influence around us, and formidable because ministers have either shared the infection, or are too timid to attempt to arrest it.

ARTICLE II.

"THE CONFESSION OF THE EVANGELICAL LUTHERAN CHURCH."

*Report of the Committee on the "Confession of the Evangelical Lutheran Church," read, April 4, 1853, at the annual meeting of the Evangelical Lutheran Synod of Pennsylvania.*²

By Rev. Charles F. Schaeffer, D. D. Easton, Pa.

THE Committee appointed at the last annual meeting of the Synod (Lancaster, Pa., June 9, 1852,) to present a report on the sense in which this body employs an expression occur-

¹ p. 30.

² The writer of this article, which was a report of a special committee, had attached to it a resolution in the form usually given to reports of committees. The Synod directed that the report itself, omitting the resolution, should be placed in the hands of the editors of the Evangelical Review for publication, which action, it is proper to remark, was not intended to imply that the Synod, as a body, adopted all the views expressed in the Report. No alterations have been made in it, except that one explanatory paragraph is inserted. If the writer had commenced to introduce any changes, the whole article would have been ultimately re-written; such a course, however, would not have accorded with the directions of the Synod. Very important facts, connected with the early history of the church in the United States, were furnished by Rev. Dr. Richards, of Reading, Pa., on whose valuable aid the writer chiefly relied, in preparing the article. The proposed resolution, together with those which were subsequently adopted by the Synod, will be appended to the article.

ring in its Liturgy and other publications, viz : "Confession of the Evangelical Lutheran Church," respectfully submit the following results of their investigation of the subject :

As a preliminary step, the members of the Committee endeavored to obtain a clear view of the design of this body, in directing them to present a report on the question referred to them. For this purpose they, first of all, gave to the general subject an interrogative form, viz : "what is the Confession of the Evangelical Lutheran Church ?" They believed that if a direct and clear answer could be presented to this question, it would be a comparatively easy task to define the sense in which this Synod uses the phrase : "the Confession of the Ev. Luth. Church."

Two answers, not conflicting in sentiment, but different in form, may be furnished to the question, as it has now been stated, the chief materials for which are derived, respectively, from two departments of theological science, the dogmatic and the historical. If the answer should assume a dogmatic or doctrinal form, it would cover ground of great extent. It would not be sufficient to enumerate the chief doctrines, e. g. the Trinity, the Atonement, Justification by faith, &c., which are held by the church ; for, since the question introduces the specific or distinguishing name of the church, the doctrinal answer would not be complete, unless it would state, in detail, all the points of doctrine in which the church actually differs from several religious bodies which receive many of its leading doctrines, but which, nevertheless, present these often in a form so greatly modified, as to assume an entirely different place, and exercise an entirely different influence on the doctrinal system itself ; now, it is in this difference of form, as well as of position and internal connection of the doctrines, that the precise difference between the "confession of the Evangelical Lutheran church," and the confessions of other religious organizations, in some cases, consists. The committee, on preparing an answer to the question, did not deem it appropriate to give it a doctrinal form ; the same advantages which might flow from such a mode, may be realized without the attending inconveniences and difficulties, if their answer should assume a historic form. Indeed, the whole question appears to the committee to be capable of a decision without the introduction of any doctrinal statements ; and it was, doubtless, not the purpose of the Synod to elicit a declaration respecting the truth or value of any general or special doctrines, or a vindication or refutation of any particular religious system, but simply to obtain a statement of facts, that is, a declaration of the

position which the church actually maintains in respect to certain writings that are either the source of the Confession of the Church, or that really constitute that confession. The report of the committee must, therefore, necessarily assume an historical character.

The answer to the question: "what is the Confession of the Ev. Luth. church? we consequently obtain from the records of history respecting the origin and permanent establishment of the Ev. Luth. church. The committee are desirous of freeing this main question from all embarrassment, by disposing at once of a subordinate question which might seem to be involved in the general subject, viz: What are the views of this body in particular, that is, of the Synod of Pennsylvania, respecting the number, validity, &c., of the several Lutheran confessions which have been set forth since the Reformation of the year 1517? For this purpose it will be sufficient to state the following facts, for which it is easy, at any time, to adduce the necessary historical evidence: The Evangelical Lutheran church in the United States, of which the Synod of Pennsylvania is an integral part, is not a new organization dated from a period posterior to the settlement of the colonies from England, but, as the geographical character of the name is intended to imply, is simply a part of the Ev. Luth. church itself, viewed as a whole, irrespective of language or of country.¹ The present generation of Lutherans in the United States consists merely of the successors of those Lutherans who, on originally reaching the shores of America, brought with them the church, its doctrines and its usages already arranged in a complete and perfect system. The ancient records of our old congregations in Pennsylvania, Maryland, N. York, and elsewhere, demonstrate conclusively the fact, that those pastors who first organized Lutheran congregations in this country, regarded themselves not as founders of a new church, and still less as leaders of a new sect, but simply as pioneers, or missionaries, or preachers of the Gospel, who were

¹ We are gratified in being able to furnish the following *Belegstelle* or voucher derived, since the above was written, from a purely *German* source. "The Lutheran church—is not a *German* church, not a national church; its bond of union consists not in any quality or feature that is peculiarly *German*, but in the one evangelical Lutheran faith.—It (the Lutheran church) is found wherever individuals or whole nations gather around the banner of its confession of faith, in the Scandinavian kingdoms, as well as in individual French congregations, and it has, in all places the same internal fundamental character, which is essentially its own, &c., &c." *Zeitschrift für Protestantismus und Kirche*, XXV Band, 3 Heft, p. 153.

extending the boundaries of the one Lutheran church of the Reformation; in a precisely analogous case, when either an apostle, like Paul in Asia Minor, or any later herald of the cross, like St. Austin in England, or Winfried in Germany, planted the church in a territory previously unoccupied, he regarded himself not as establishing a church with a new or even modified creed, but the identical christian church which was founded by the Savior whose holy name he proclaimed.

That our beloved church was planted in this country in the same mode, is very clearly demonstrated by records which are still accessible; many of these are found in the well-known "*Hallische Nachrichten*," which form a quarto volume of more than fifteen hundred pages, published in Halle, and entitled "*Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinen in Nord-America, &c.*" Professor Shulze, who supplied the volume with a preface, alludes in it to the fact that the first ministers of our church in the United States, were sent from Europe, and that, as the supply was not adequate, the practice was introduced by the few and scattered laborers in this country, of training young men for the ministry, whom they found here, and who gave promise of future usefulness. At length, as we learn from a joint letter, addressed by Rev. Messrs. H. M. Muhlenberg, Peter Brunholz, and John Frederick Handschuh, in the name of their brethren, to the Court chaplain, Rev. F. M. Ziegenhagen, of London, and Professor Francke of Halle, and dated Philadelphia, July 9, 1754 (*Hall. Nachr.* pp. 662-689), it was resolved to hold annual meetings of the several ministers, in connection with elders or deputies of their respective congregations, for the purpose of giving a better organization to their congregations generally, and securing the union of the church. The first meeting, which was really the first Ev. Lutheran Synod ever convened in the United States, was held in Philadelphia in 1748, and, thenceforward, the annual meetings were regularly held. The same method had been adopted in the Lutheran countries of Europe, in which the church was gradually established; thus, Germany provided for its own wants; Sweden watched over the interests of the church within its limits; America was now also required to develop its own resources in supplying the church with pastors; but this course was not supposed by any party to indicate an essential separation from the mother-church itself, for it was designed to strengthen the bonds of union already existing (*Hall. Nachr.* p. 77.), and it resembled the vigorous growth of a new branch

on the same parent vine, from which it derived its life and nourishment. Accordingly, the expressive fact may be mentioned, that in the constitution of St. Michael's church in Philadelphia, of the year 1762, it is expressly provided that when a new pastor is to be elected, the congregation and its officers may either choose a suitable person already known to them, or, if none can be obtained in this country, and be supplied by the Ministerium, they are perfectly at liberty to apply for a pastor to any properly constituted "Consistory or Ministerium of the Ev. Luth. church in Europe" (H. Nachr. p. 965). The church, therefore, in the United States, with which this Synod stands in connection, is the identical Lutheran church which is known in history as the church originally established by the Lord himself, endowed with the word, the Sacraments, and the Ministerial office, and, after a long period of depression, reformed and restored, through the agency of Martin Luther and the associates whom God gave to that holy man; in short, as the Church of Christ, which, after the Reformation in Germany, was proved to be as glorious, as holy, as mighty through God, as it ever appeared in its happiest days in its original distant Eastern birth-place. If, therefore, the committee can furnish a satisfactory statement of the sense in which the Church in general has, since its Reformation, always employed the phrase: "Confession of the Ev. Luth. church," that statement will also present, at the same time, the sense in which this Synod employs the same phrase.

It is obvious that any attempt to exhibit the doctrines of the Lutheran Church, as contradistinguished from ancient, mediæval and modern errors, by a personal investigation of the religious opinions of all the individuals who are, at this present date, the living members and representatives of the church, would be as unphilosophical as it would be physically impossible; it would be unphilosophical, since numbers are always found in various stages of intellectual culture and religious experience, whose religious doctrines are so incompletely developed, so changeable in some aspects, so little conformed to those of a former age, that no valuable results could be expected from a voluminous exhibition of their views, while the fact that they bear the Lutheran name, would nevertheless demand that their opinions should have due weight in the aggregate result, if this mode were adopted; such an attempt would also be physically impossible, as a glance merely at the geographical extent of the church, or the continued additions by birth and profession, and the continued losses by death among

the many millions attached to the Ev. Luth. church conclusively demonstrates. Besides, the church, as a distinct and independent organization, possesses a spirit and character of its own, clearly distinguishable from any other, but not invariably re-produced in all of its individual members.

At this point the committee might dispose of the whole subject by the declaration that the Holy Scriptures contain the Confession or Creed of the Ev. Luth. church. Unquestionably this declaration is true; as true as the declaration that we exist. But, to ascertain whether this answer is satisfactory, an easy test may be applied. Many intelligent persons may be found who cordially make the same declaration: "the Bible is our Creed." On further inquiry, it is found, however, that they widely differ among themselves on vital points; as, for instance, the divine decrees, episcopacy, the eternity of future punishment, the subjects of baptism, the divinity of Christ, &c. On points of such moment, the Evangelical Lutheran Church regards it as a duty to espouse the true scriptural doctrine, in opposition to all who may declare the Bible to be their Creed, but who reject the doctrines which, in the view of the Church, it really teaches. Hence the question presents itself with increased importunity: what is the Bible doctrine, in the view of the Ev. Luth. church? Or rather, what is precisely the doctrine or confession of the Church? Does she perpetually fluctuate like the ebbing and flowing sea, and is she never able to inspire a sense of security and repose? Or is she not rather like the sun in the heaven, always transmitting the gentle, yet full current of light and warmth with which the Maker of all endowed her? Unless we evade the great question, and tremble like aspen leaves before the breath of gainsayers, whom we are required by the apostle rather "to exhort and to convince by sound doctrine," while "holding fast the faithful word" (Titus 1: 9) or, unless, in a spirit of indifference, we neglect to hold ourselves "ready always to give an answer to every man that asketh us a reason of the hope that is in us" (1 Pet. 3: 15), we must be able to exhibit in a distinct form which cannot be misunderstood, the true view entertained by the church on any important doctrinal point.

It is obvious that the only mode of attaining our object is to appeal specially to *written documents* which are in the possession of the church; and by these documents are to be understood, not private writings, embodying simply the opinions of individuals, but those which, after the intelligent and conscientious labors of competent persons have been expended on

them, emanate from properly constituted authorities, and have been universally recognized, after due and official examination, as representing the spirit and the doctrines of the whole church. Does the Church possess documents or confessions of this character? A brief review of the early history of the Ev. Luth. church, may possibly lead to a result that will be equivalent to a direct answer to the question considered in this report.

It was on the 31st of October, in the year 1517, when Luther, not influenced by the advice of men, but in obedience to his divine call, affixed to the doors of the church adjoining the electoral palace in Wittenberg, the ninety-five theses or propositions in which he assailed several dangerous errors that were sanctioned by the Roman pontiff, and that withdrew the hearts and minds of men from the truth as it is in Jesus. This act was, in the Providence of God, the commencement of the great Reformation of the church. Pope Leo X. issued a bull, dated June 15th, 1520, in which he condemned the writings of Luther, and threatened him with excommunication. On the 10th of December, 1520, somewhat more than three years after the first publication of the ninety-five theses, Luther publicly committed to the flames this bull of the pope, as well as the decretals and canons relating to the pope's supreme jurisdiction. By this act, which was sanctioned alike by the customs of the times, and the high character of the numerous spectators who justified the expressive procedure, Luther declared to the world that he was no longer a subject of the Roman pontiff, and that he adhered strictly to God's word. This act constituted the exodus of divine truth from popish bondage; the second bull of the pope, dated January 3d, 1521, while it professed to excommunicate Luther, completed, by its espousal of every hoary religious error, the separation of falsehood and truth. The spirit of life, disowned by the papists, withdrew from them forever, and left far behind that putrid mass now bearing the name of "the church of Rome." This whole period constitutes one important era. Another is found in the well known appearance of Luther before the Emperor, Charles V., at the Diet in the city of Worms, on the 17th and 18th of April, 1521, since the transactions of those and the following days exercise a widely-felt influence on the cause of truth. The protest which the evangelical princes and members of the diet of Spires entered, eight years afterwards, on the 19th of April, 1529, whence the appellation of *Protestants* is derived, aided in consolidating and giving official distinctness to the society of those who had consecrated themselves to

the service of Christ. The pure doctrine of God's word was at this period extensively circulated, and the cause was one of too much importance to admit of any neutrality; the adherents of the truth, and those of error were already distinctly recognized by their language, their public worship and their public acts. At length, the Protestants presented to the Diet of the Empire a confession or statement of doctrine on the 25th of June, 1530, named from the city in which it was presented, the Confession of Augsburg. This era is regarded by many as the true period to which may be assigned the origin of the Ev. Luth. church, as a distinct and independent organization. To complete this rapid chronological sketch, we may add, that after a period of great tribulation, the Protestants, or, strictly speaking, the adherents of the Augsburg Confession, or Lutherans,¹ now regularly organized as a church, or rather as *the church*, re-organized after centuries of decay, obtained, politically and ecclesiastically, a release from all restrictions, and liberty to enact laws for itself, relating to doctrine, discipline and worship. The date of this religious peace, which was concluded at the diet of Augsburg, is September the 25th 1555, and this era is also one of great prominence in the history of the church.

It appears from the records of history, that during the whole period of the thirty-eight years to which we have now adverted, that is, from 1517 to 1555, within which we find the origin, organization and establishment of the Lutheran church as a strictly defined body, certain persons, partly invested with political power, partly sustaining the character of theologians and pastors, represented the whole number of those who coincided in sentiment with them, and they were the instruments in the hands of God, by whom the church was placed anew in possession of the sacred deposit of divine truth. Certain distinctive features of these associated Protestants or Lutherans appear throughout the whole history, which render it impossible to confound them with papists, infidels, fanatics or errorists of any description. They were, indeed, found in Germany, not distinguished in language and national characteristics from their countrymen; in the other countries of Europe, to which Lutheranism extended its influence, the same

¹ Previous to the Peace of Westphalia (A. D. 1648) the name of "Protestants" designated the Lutherans exclusively; by Article 7, § 1, of the treaty, all the rights accorded to the adherents of the church of Rome and to the evangelical Protestant Church (Lutheran) were now extended "to those also who are called Reformed (Reformirte)." This was the first occasion on which the name of Protestants officially comprehended both Lutherans and the Reformed. See Neudecker, *Gesch. d. Ev. Protestantismus*, &c. II. p. 91.

conformity in language, &c., between the Lutherans and others appeared. But the distinguishing mark of Lutherans, *as such*, was found in *their avowed union with the church, properly so called*, and in their *Faith*; and this faith was expressed in their several confessions. Where these confessions or symbols were presented and adopted, the Lutheran church existed; where these were rejected, the Lutheran church did not exist.

These confessions were indispensably necessary. The Church of Rome and the Greek Church, as well as various other societies of men, claimed the Christian name, and professed to recognize a divine revelation in the books of the Old and New Testaments. Nevertheless, the Lutheran church, while it unequivocally declared the same books to be the only and an infallible rule of faith and practice, arrived at entirely different conclusions with regard to the sense in which these books were to be understood. How should the Lutheran be distinguished from the Papist, or from any other false teacher, who also called himself a Christian, and declared that he believed in the Scriptures? Here the necessity of a Confession was felt. The Reformers had acknowledged the three ancient or ecumenical Confessions, that is, THE APOSTLES' CREED, THE NICENE (Niceno-Constantinopolitan) CREED, and THE ATHANASIAN CREED. Still, new doctrinal questions had arisen since these writings had been introduced, which they could not decide. Accordingly, after the church had recognized and adopted these Symbols, it proceeded to exhibit its faith, in opposition to the errors of the Church of Rome, by presenting at the Diet of Augsburg, on the 25th of June, 1530, THE CONFESSION OF AUGSBURG, which we have already mentioned.—The signatures actually appended to this confession, are worthy of special notice. They are simply those of five, or rather of seven princes, and of the magistrates of two of the imperial or free cities; nevertheless, it proceeded directly from Luther, Melancthon and other theologians. It was not intended to set forth *all* the articles of the Christian faith, but those only, concerning which the Protestants had either been charged with holding heretical errors, or those wherein, on the foundation of God's word, they really differed from the corrupt doctrines of the Church of Rome. It was recognized as the basis of the Protestant faith, although it was necessarily an incomplete exhibition of doctrine. It was not intended to restrict the Reformers or prevent them from producing subsequently a fuller doctrinal statement; accordingly, Luther, Melancthon, their theological associates, and the evangelical princes regarded this confession as embodying only a portion

of the Christian system of faith, which should be completed, in the course of divine Providence, at a later day.

The circumstance that the Church is frequently called "the Church of the Augsburg Confession," does not imply that this confession alone contained the whole creed of the church, or that the name of Lutheran justly belonged to those who declined to acknowledge any later confession, but must be historically explained as follows: At the diet of Augsburg in 1555, when the political rights of the Lutheran church were publicly and officially recognized, reference was made to it, as contradistinguished from those who adopted Zwinglian, Calvinistic or other views, by designating it as that particular body of persons opposed to the Church of Rome, who had formerly presented and caused to be read before the Diet assembled in the city of Augsburg, their confession of faith. The words of the decree of the Diet of 1555, are these: "All others who do not adhere to the two above-named religions, (namely who are not associated either with the adherents of the church of Rome, or with those who adopt the Augsburg confession or the Lutheran faith) are not comprehended in this peace, but shall be entirely excluded." [Guericke: Kirchengesch. 7th ed. § 195. Vol. III. p. 236, note 2.] When the advantages which the Protestants or Lutherans had gained by the peace of Augsburg were re-affirmed and enlarged at a still later period, by the peace of Westphalia in 1648, the same original name was employed, simply to designate one particular association of persons, among all the several associations which differed from the church of Rome.¹ The papists did not intend to define the Creed of the Lutheran church, and were not solicitous to recognize its Catechisms or other symbolical books. Still, as an official name was needed, they chose one of a historical character, and, referring to the diet of Augsburg, called the church, "the church of the Augsburg confession," as the Reformers themselves had, at an early period, recognized the name. Accordingly, it was employed by the civil authorities which issued the Formula of Concord, in the beginning of

¹ The title of the "Reformed" to the rights accorded to the Lutherans was found in the circumstance that, in contradistinction from the Catholics, they were ("Augsburgische Confessions-Verwandte") related to the Lutherans by their adoption of the Augsburg confession, for their representatives made the following statement: "profitentur dicti Reformati Augustanam Confessionem augustissimo Imperatori Carolo V. a. 1530, exhibitam ore et corde," unequivocally specifying the original *unaltered* confession. Guericke, *ibid.* p. 289, n. 2. This important fact conclusively shows that the adoption of the Augsburg confession does not yet constitute Lutheranism. The Moravians are another illustration.

their Preface to the whole "Book of Concord," wherein they style themselves "the Electors, Princes and Estates of the German Empire, belonging to the Augsburg confession." The meaning is, therefore, simply historical, not doctrinal, that is, it does not imply that the church never did or never could possess any additional confessions, or that those were, strictly speaking, genuine Lutherans whose doctrines were undetermined or unknown, except in the case of the limited number of doctrinal points set forth in the Augsburg Confession.

It is not necessary to relate in detail, the course of events which led to the preparation of THE APOLOGY or vindication of the Augsburg Confession. In richness of doctrinal matter, it is a document of inestimable value. It was received by Luther and his secular and ecclesiastical associates, as an expression of the Christian faith, as pure as the Augsburg Confession, but much fuller in detail. It was originally offered to the Emperor at the same diet, in manuscript, on the 22d of September, 1530, was printed in April, 1531, was formally recognized by the Protestant princes in 1532, and was, by their request, subscribed by the Protestant theologians in 1537 during the meeting of the League of Smalcald; its authority as a symbolical book or confession, was equal to that of the Augsburg Confession, which it explained and defended. It is an essential part of the confession of the church, and cannot be suppressed by Lutherans, without both sustaining a loss, and practically contradicting all the historical facts recorded in the history of the origin of the church.

THE ARTICLES OF SMALCALD, which dissolved the last feeble ties that had still seemed to unite Popery and Protestantism, occupy an equally prominent position in the confession of the church; they were formally subscribed, during the month of February, 1537, not only by Luther and Melancthon, but also by the associated Protestant theologians, at the meeting of the Protestant Estates in Smalcald, and they furnish important aid in defining with precision the meaning of the term: "Confession of the Ev. Luth. Church." The same theologians, and the same princely laymen who had adopted the Augsburg Confession and the Apology, issued these articles. To these faithful and enlightened men, the rich treasures of divine truth did not seem to be fully transferred from the Scriptures to the existing confessions. For the history of the times shows that controversial points of great moment, which seriously affected the fundamental doctrines of religion, were not explicitly mentioned or clearly decided in them;

many vital points had been previously set forth with a certain reserve which was no longer regarded as appropriate, and further, the unexpected accessions which the ranks of the Protestants had received, entitled these to an expression of their doctrine or faith, which the Confession of Augsburg and the Apology represented, it is true, with entire purity, but not as adequately and comprehensively as the altered circumstances and the exigencies of the times demanded. Indeed, it was the unanimous decision that the Confession of Augsburg and the Apology constituted only parts of one complete whole, and hence the Articles of Smalcald, proceeding from the same authority from which the former proceeded, and sustained by arguments from the Scriptures as powerfully as these were sustained, were set forth as an essential and integral part of the Confession of the Ev. Luth. Church. This point is fully established by the fact that they were cordially received by all Protestants or Lutherans, incorporated into their published confessions, and so naturally regarded as part and parcel of the Lutheran faith, that it does not seem to have occurred to any Lutheran of that day to refuse his concurrence; it would have appeared as appropriate to expunge a part of the Augsburg Confession itself, as to hesitate to acknowledge the Smalcald Articles as of equal authority with that confession.

Previous to the publication of the Articles of Smalcald, THE LARGE and THE SMALL CATECHISMS, which are assigned to the year 1529, had been universally recognized and adopted by the church, as works of extraordinary merit and value. Without receiving a formal signature, which, from the nature of the case, was not required, and which indeed their actual and universal reception rendered superfluous, these catechisms were, agreeably to the practice of the times, officially introduced as confessions of faith or symbols. As in the case of the other symbols, the adoption of these Catechisms was equivalent to a profession of the Lutheran faith; the rejection of them implied decided opposition to the distinctive doctrines, and the whole spirit of the Lutheran Church. They have always been regarded as essential portions of the "Confession of the Evangelical Lutheran Church." No Lutheran, probably, could be found, who would deny to the Small Catechism its proper place as a part of our confession. Now, all the historical facts, and the arguments which secure that place to it, are identically the same which can be produced in favor of the Large Catechism.

The Symbols which have now been named, were, by the good Providence of God, an effectual protection of the church

from the contagion of popish errors, and would have been a sufficiently comprehensive exhibition of Bible doctrine, if error assumed no other forms than those which originated in the church of Rome. But when the Lord, to whose gracious influence alone we ascribe the origin and success of the Reformation of the church, was pleased to restore to man the light of divine truth, he deemed it wise to secure his people from other serious errors, which might corrupt "the faith which was once delivered unto the saints." The peace of his church was disturbed, and the consciences of his people were distressed by questions discussed with undue warmth, by brethren who alike desired to "hold fast the form of sound words," but who, nevertheless, seriously differed on points of primary importance. The inspired word was variously interpreted; difficulties which perplexed conscientious men, could not be removed by an appeal to the Augsburg Confession, or its successors, even as many doctrinal points might be mentioned which the book of Genesis or the Gospel of Matthew does not decide, but which the Scriptures, as a whole, satisfactorily explain; and the people of God felt deeply the want of a symbol which might, in reference to the prevailing difficulties, decide once and forever respecting the true Bible doctrine, and thus leave no precious doctrine liable to an admixture with error. These undetermined points referred, not to non-fundamental tenets, but to the essential articles of the Christian faith, in some of their most important aspects; as, for instance, to Original Sin, Justification by Faith, the Person of Christ, &c. All these subjects were finally discussed and decided in THE FORMULA OF CONCORD, which was the fruit of an enlightened piety, combined with distinguished talents and learning, of ardent prayer, and of unconquerable fidelity to the truth. It was published in 1580, having previously been submitted to the inspection of the church, and been signed by more than fifty reigning princes, thirty-five free or imperial cities, and about eight thousand theologians, pastors and other representatives of the church. A very large majority of the Lutheran Church in Germany immediately and voluntarily adopted it, as a faithful exposition and development of the system of doctrine contained in the previous symbols, most perfectly harmonizing with them, and elucidating and establishing the principles which they set forth, while it was an exhibition of the Scripture doctrine of unexampled faithfulness and purity. Those who constituted the minority were influenced in withholding their signatures, not so much by doctrinal as by political or by personal considerations; and this important fact is capable of be-

ing substantiated by historical records of indisputable truth and value. [Thomasius: *das Bekenntniß d. ev. luth. Kirche &c.*, p. 225. Köllner: *Symbolik d. Luth. K.* § 146, p. 581]. No attempt was ever made to substitute any other symbol for it; and its appropriateness, its fulness of detail, and its capability of meeting all the real wants of the church secured for it a virtual recognition, even among those who originally refused their formal signature. "Its symbolical authority," Köllner remarks (*loc. cit.*), "is decided."

The analogy which exists between the works of God in nature, and those in the spiritual world, has often been traced with profit by the reflecting mind. The Savior himself, who derived from that analogy many of his illustrations of divine truth, after directing the attention of Nicodemus, during their nightly interview, to the gentle and refreshing evening breeze that fanned them, adds the words: "so is every one that is born of the Spirit" (John 3: 8). The same analogy may be observed between the original creation of the world in its beauty and fulness, and that new or moral creation which occurred when the church, long oppressed and hidden under the chaotic elements which popery, sustained by the powers of darkness, had thrown together, was restored to her true position and power. When God began his great work of creation, he said: "Let there be light;" and when he began the moral work of the Reformation, he first caused the light of truth to shine; that light is, without well-founded contradiction, traced to the principles derived from Scripture, and set forth in the Augsburg Confession. The following days of creation gave birth to new wonders of divine power and goodness, as the several periods of the age of the Reformation produced the succeeding confessions of the truth. On the last day, God said: "Let us make man in our image," and Adam appeared as the visible representative on earth of the invisible Creator. This last work of God, the creation of man in His own image, was his most glorious work. Is it not remarkable, that when divine Providence gave to the church the last of its precious confessions, that is, the Formula of Concord, the most full and complete exhibition should be made therein of the Person of H^{IM} who is the adored Head of the Church?

It is an indisputable historical fact, that the Formula of Concord encountered serious opposition when it was introduced; nevertheless, arguments unfavorable to it, derived from this fact which we freely admit, would be unsafe, as they might be wielded with equal success against the inspired word itself; such arguments, which ultimately tend to confound truth and

error, or prostrate both indiscriminately, are regarded as mere sophisms or fallacies by logical minds. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12: 24). The apostle Paul, adopting the same image here employed by the Savior, of life evolved from apparent decay, says: "that which thou sowest is not quickened except it die" (1 Cor. 15: 36). It is a wonderful exhibition of divine power and wisdom, that great and glorious events often proceed from circumstances as opposite in their nature as death is to life, precisely as in the domain of art and science, loathsome or even noxious chemical agents are frequently employed, which produce the most brilliant and useful results. "Think not that I am come to send peace on earth; I came not to send peace, but a sword," said Christ, (Matt. 10: 34). Nevertheless, from that strife which the introduction of the Gospel occasioned, according to the Savior's own prediction, came forth the heavenly spirit of union and love, by which the world is to be won for the Prince of Peace. So, too, the publication of the Formula of Concord produced commotions in various parts of Europe, awakened jealousy, led to warm discussions and roused many evil passions. Like the Gospel which disturbed the slumbers of many men, and was calumniated because, as God's truth, it admitted of no compromise with error and vice, the Formula of Concord disturbed the easy slumbers of many, and, while it detected and expelled every lurking error, and fearlessly proclaimed God's truth, it was calumniated as an apple of discord. Since argument could not prevail against it, its disappointed adversaries consoled themselves by calling it, in allusion to its name, "*Zwieträchige Eintracht*—concordia discors." If it even occasioned tumults as serious as those which originated in Paul's preaching in Ephesus (Acts 19: 29), and elsewhere, the discriminating mind perceives at once that the real and original cause of the strife lies not in the truth itself, but in man's unwillingness to receive the truth. Paul and Silas were charged with having "turned the world upside down" (Acts 17: 6). Luther was denounced as the enemy of order and truth, because he spurned the errors of popery and returned to the pure faith of the early church. The authors of the Formula of Concord, and its friends in later days, may likewise be misunderstood, when they desire to see the church freed from every shade of error, from mutilations and dilutions of the faith, and firmly established in the pure, full, unsullied truth of the Gospel, preached in the days of the Reformation.

So precisely does the Formula of Concord exhibit the pure

Lutheran faith, and so adequately does it express the doctrines of the Gospel, that, as the whole later history of the church demonstrates, it was invariably found that those who practically rejected the Formula of Concord after the days of Semler, also rejected the whole orthodox system of doctrine contained in the Lutheran symbols which, in point of time, preceded it. It would be unphilosophic and fruitless to deny the truth of the doctrines of the last of the four Gospels, and yet profess to believe those of the preceding three, since all contain precisely the same Gospel, while the new matter in St. John's Gospel is only a fuller exhibition of the spirit which alike pervades all; and it would be as unphilosophic and fruitless to reject, on doctrinal grounds, which we have here no room to discuss, the last of the Lutheran symbolical books, and yet adopt one or more of those which preceded it, since the last, the Formula of Concord, contains precisely the same doctrines which they set forth, and is only a fuller exhibition of the divine spirit which breathes in them.¹

From the preceding historical view of the subject, it appears that the church of Christ passed through a trial of great severity in the sixteenth century, when a violent conflict between truth and the powers of darkness was long maintained. The result was the triumph of the truth, as Luther and the other defenders of the faith originally expected, when they reflected on the promise of the divine Head of the church: "Lo, I am with you alway, even unto the end of the world" (Matt. 28: 20). That triumph was proclaimed, its glories were seen, and its blessings were realized, when the pure truth of the Bible, as contained in the volume of the Symbolical Books, was finally set forth, at the close of the struggle, as the faith, joyfully recognized and firmly maintained, of the church of Christ. The whole struggle, commencing with Luther's publication of the ninety-five theses in 1517, and terminating with the publication of the Book of Concord in 1580, was the

¹ Since the above was read before the Synod of Pa., we have received the March (1853) number of the "Zeitschrift, &c." (from which we made an extract in a previous note) containing an article entitled "Stimmen aus der Union," on Nitzsch's "Urkundenbuch d. ev. Union, &c." The writer remarks; p. 152; "The Formula of Concord claims to be merely a *repetitio et explicatio genuinæ potentie augustanæ confessionis*, and in reality, no one has yet shown that it contradicts the latter (the Augsburg Confession) in a single point; on the contrary, even its opponents have been constrained to admit that the definite statements of the Formula of Concord are the legitimate results deduced from the principles and essential character or tendencies of the older symbols, and that it bears the genuine impress of the Lutheran spirit. He who receives the other confessions, receives also *implicite* already the contents of the Formula of Concord, &c., &c."

most remarkable which the world has beheld since the age of the Apostles. We cannot assign its termination to an earlier date than the one last mentioned, when the church came forth from the struggle as a victor, bearing as the reward of its fidelity to its great Head, the Holy Scriptures, set forth in their purity and integrity, and shielded from misinterpretation by the holy confession comprised in the symbols of the church.

It would, therefore, be equivalent to an attempt to put asunder what God has joined together, if the church, at the present day, forgetful alike of the history of its origin in its present form, and of its obligations to the cause of divine truth, would make a discrimination between the several symbols, and not rather receive them all as parts essentially necessary to its confession as an entire confession. This is the view entertained not only by our older theologians, but also by those of the last and present century. It is well known that in the doctrinal writings of all the eminent divines of the church, arranged as they are in various classes, characterized by various degrees of orthodoxy and various systems of philosophy, the evidence is found that, amid all the conflicting opinions which they entertain, when they find occasion to refer to any point as either adopted or rejected by the Ev. Luth. Church, they quote indiscriminately from one or all of the symbols of which mention has been made above, and which, as an aggregate, constitute THE BOOK OF CONCORD. The evidence is accessible to all, and is so little liable to contradiction, that it needs no introduction in this place. Still, among the innumerable illustrations of this fact, a single sentence may be quoted from the preface ("Vorwort") of a small work of Prof. Thomasius, which he published a few years ago (November, 1848), and which we mention in preference to others, simply because he has introduced into its title, namely, "das Bekenntniß der evangelisch-lutherischen Kirche in der Konsequenz seines Prinzips," the same phrase of which this report is treating. His words are: "I was led to give attention specially to the relation in which the Formula of Concord stands to the Augsburg Confession, because it is this point against which, at present, opposition to the confession is specially directed, and in reference to which it is most frequently necessary to explain and remove misunderstandings." When he here speaks of the "confession of the church, he assumes as a fact which no theologian would, without grave reasons, question in the present age; that the Formula of Concord is as completely a part of the confession of the church, as the Augsburg Confession itself, or any other symbol is a part of it. Indeed, no theolo-

gical work of which we have any knowledge, is understood to have been published by any modern German theologian, which cordially acknowledges the doctrines of the Augsburg Confession, and yet rejects the succeeding symbols as capable of being separated from the former without violence and historical unfairness.

The correctness of the views which we have here expressed, is abundantly demonstrated by various facts which the history of the church in the United States exhibits. The high importance of the subject, and the desire which is generally entertained that all the facts should be set forth, will, as the members of the committee trust, both excuse the length of this report, and also authorize them to solicit attention to the subjoined historical statements, which furnish very clear and satisfactory results.

The prominence which, in the church in the United States, has often been given to the Augsburg Confession, and the frequent omission of the names of the succeeding symbolical books, might produce the erroneous impression that the former possessed a higher rank or greater authority in that part of the church which is found in America, than the latter, unless, in addition to the explanations which have already been given above, respecting the origin of the historical name of the "church of the Augsburg Confession," the following facts are also properly appreciated; they clearly establish this principle: *That the Augsburg Confession is the representative of the whole body of the Symbolical Books, so that, under ordinary circumstances, those who formerly named it alone, nevertheless understood it to imply and include the other confessional writings with which it is inseparably connected.* We submit the following illustrations and proofs.

Two years previous to the departure of the venerable Muhlenberg from his native country, that is, in the year 1740, a congregation existed in Northampton county, Pa., not far from Easton, the name of which, according to the records was: "Die Gemeinde Augsburgischer Confession in Saucon &c." The pastor's name was John Justus Jacob Birkinstock. After the arrival of Muhlenberg, the Trappe congregation, in Montgomery county, Pa., erected a church, and placed the following inscription on the wall: "Sub remigio Christi has ædes societati Augustanæ Confess: deditæ dedicatas ex ipso fundamento extruxit Henricus Melchior Muhlenberg una cum censoribus J. N. Crossman, &c., A. D. 1743." Three years later, the congregation in Germantown, near Philadelphia, completed the building of a church, and, in a marble tablet now con-

spicuously inserted in the wall of the modern building, declared the church to be the property of a congregation attached "Augustanæ confessioni haud variatæ ejusque oeconomiae."

A large number of similar cases might easily be adduced, if the argument needed additional illustrations, of churches built at an early period in the United States for congregations adhering to the "unaltered Augsburg Confession." As no special interest attached, in those early days, to the question whether a diversity of rank and authority existed among the symbolical books of the Ev. Luth. Church, the phraseology just quoted exhibits no jealous care to avoid misconceptions. Thus, in the old Liturgy printed in 1786, by order of the "United Ev. Luth. Ministerium in North America," and which appears to be a revision of the first and original Liturgy adopted by the first pastors, and modelled after the "Kirchen-Agenda der Evangelisch-Teutschen Gemeinde zu Savoy in London" (Hall. N. p. 676), the catechumens at their confirmation are interrogated respecting the doctrine of the Trinity, whether they receive it "as the confession of faith of your Catechism sets forth to you," p. 55, and then the general question is addressed to them: "Wolt ihr bey der erkannten Wahrheit der Ev. Luth. Kirche treu bleiben, &c?" In the Liturgy published by this body in 1818, no special mention is made of the Symbolical books, except incidentally, of "our Catechism" in the form for confirmation, p. 38, and of the "unaltered Augsburg Confession" in the form for the consecration of a church, p. 95.

Now, the omission of the mention of the Symbolical books in their order, in all such cases as we have adduced, in place of implying the non-recognition of any except the Augsburg Confession, and possibly, Luther's Small Catechism, on the contrary, implies the unanimity with which *all* were recognized, insomuch that the mention of the first was deemed to imply the mention of all the others. Of this important fact, we offer the following evidence, derived in a great measure from the *Hallische Nachrichten*.

The constitutions of our older churches were usually framed in accordance with the constitution adopted by the congregation of St. Michael's Church (corner of Fifth and Cherry st.), in Philadelphia. In that venerable document, which was signed October 18, 1762, it is directed, Chap. I. § 1, that the pastors "shall preach the word of God according to the foundation of the Apostles and Prophets, and the unaltered Augsburg Confession" (Hall. N. p. 963). When we ask for an

explanation of the comprehensive meaning of this phrase, we find it in the account (ibid. p. 284, 285) of the ceremony of the consecration of the same church, Aug. 14 (old style) or 25, (new style) 1748. The officiating minister, in the presence of all the pastors who had assembled, and of a large audience, declared "that the foundation-stones of the church were laid with this design, that therein the Ev. Luth. doctrine should be taught according to the foundation of the Prophets and Apostles, and according to the unaltered Augsburg Confession, AND ALL the other *Symbolical Books*" (und nach der ungeänderten Augsb. Conf. und allen übrigen Symbolischen Büchern). He then again consecrated specially "the whole church, and its parts, namely, the pulpit, the baptismal font, and the altar unto the use of the word which alone saves, and of the Sacraments, according to our *Symbolical Books*," (p. 285) and required the officers of the church to promise to be careful in preserving the church, by divine help, for this express purpose. This significant fact explains the language of the "*Kirchen-ordnung*," quoted above, for the personal agency of Muhlenberg directed all these movements, and proves that when he speaks of the unaltered Augsburg Confession, he comprehends also "the other symbolical books," as he, collectively, terms the succeeding confessions.

On the afternoon of the same day, the Rev. N. Kurtz was ordained (p. 77, 285), for it was on this occasion that the first Synod, to which we alluded at the beginning of this report, was held. Mr. Kurtz, who had been sent from Europe as a catechet, and an assistant of Dr. Muhlenberg (p. 27) and who had been engaged in preaching and catechizing in Tulpehocken, was duly examined by the assembled pastors, and was approved. The deputies of the congregation desiring his pastoral services, then presented a formal call; Mr. Kurtz solemnly assumed the obligation that he "would adhere to the pure doctrine of our Ev. Luth. Church, according to the word of God and our confessions of faith, and not depart therefrom." After these transactions he was ordained in the presence of the Synod. The mention of our confessions in the plural number (*Glaubensbekenntnissen*) indicated that the Augsburg Confession and its successors are here understood.

A number of years after these occurrences, on November 8, 1772, Dr. Muhlenberg attended the consecration of the new congregation in Pikeland, Chester county, Pa., (Peikstown, thirty miles from Philadelphia, according to the record, Hall. N. p. 1287). Pastor Voigt "consecrated the building to the Triune God, for the use of the Evangelical congregation, ac-

cording to the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, agreeably to our unaltered Augsburg Confession and Symbolical Books and doctrines." Nothing can be more explicit than such a statement which the venerable writer makes, little suspecting the value, at the present day, of the facts which he here relates.

The committee does not design to make further extracts from these invaluable documents, but begs leave to submit, in addition, one or two facts which are even more striking than those which have been already adduced. In the year 1774, while Dr. Muhlenberg was in Georgia, he prepared a constitution for the Ebenezer congregation, a translation of which has been published in the *Evangelical Review*, edited by Drs. Krauth and Reynolds. In chap. II, § 4, this instrument speaks of a possible case in which a pastor should introduce doctrines "contrary to the foundation of the Apostles and the Prophets in the word of God, and contrary to our Augsburg Confession" (*Ev. Rev.* III. p. 419). In this instance, as in many of a similar nature, it might be supposed that the succeeding Symbolical books were not recognized. As another evidence, however, of the truth of the principle which the committee has already stated, namely, that this confession, when mentioned alone, by no means implied the exclusion of the other symbols, we find immediately after the clause now read, the following in chap. III. § 1. "The teachers and pastors are obligated to teach in our congregation; according to the foundation, &c.; agreeably to our unaltered Augsburg Confession and other Symbolical Books" (*ibid.* p. 420). In this article, in which the utmost precision was obviously required, the constitution specially adds: "and other Symbolical Books."

The archives of the Moravians in Nazareth, Northampton county, Pa., contain several volumes of an old periodical, the existence of which is now scarcely known to others. It is entitled: "die BÜdingische Sammlung, &c." printed partly in Büdingen (e. g. das XV. Stück of the year 1774, Vol. 3) and partly in Leipzig, before or during the year 1745. This collection of documents, which we recently examined, possesses extraordinary historical value, embraces an ecclesiastical correspondence extending to the most remote regions, resembles in some respects our own "Hallische Nachrichten," and among other articles, contains very important letters in reference to certain transactions in this country, in which several Lutheran congregations of that period, and Zinzendorf, with other Moravian pastors, were engaged. In the second volume (das 12

Stück, pp. 832-845) we find a letter entitled (in the index): "des Pfarrers von Tulpehokin Mäurers Bericht an das Lutherische Consistorium in Philadelphia," and dated Nov. 5-16 (old-new style), 1742. The transactions related, refer to a period anterior to the arrival of Dr. Muhlenberg. The Rev. John P. Meurer, who writes from "Tulpohockin," states that he gave the following assurance to the aged Lutheran pastor Kraft: "We believe in Jesus Christ, that he made an atonement for the whole world, &c. We believe with all the heart, all that we find in the Bible, and that is taught in Luther's Catechism, and our Symbolical Books." We make this quotation for the purpose of illustrating the prominence which, in addition to the Augsburg Confession, was given a century ago, in the church in this country, to "the other Symbolical Books."

In order to remove any obscurity in which this expression: "the other Symbolical Books," might be involved, we now refer to a small work of Dr. John C. Kunze, entitled, "Account of the Lutheran Church," written in 1795 in English, and appended to the first edition of the English Lutheran Hymn Book which he published. It may be here incidentally mentioned, that this eminent and learned man had been sent in the year 1770, through the instrumentality of Dr. J. G. Knapp as the third pastor of the Philadelphia congregation (Vorbericht, § 4, Zwölfte Fortsetzung, &c., of the Hall. N.). He designs to set forth in detail the confessions of the church, and uses the following language: "The Symbolical Books of the Lutheran Church are, 1. The Augsburg Confession; 2. The Apology or defence of it; 3. The Smalcaldean Articles; 4. The larger, 5. The smaller Catechism of Luther; 6. The Form of Concord. The first is reckoned to be the principal touchstone of a teacher's agreement with this church."

We need not append any remarks of our own, after documentary evidence has been furnished so clear and conclusive as the above. The statement of Dr. Kunze, which is of the highest authority, agrees precisely with the results which the committee obtained and now present in this report, from their investigation of the history of the church, and further explains two paragraphs in recent publications, issued by the authority of this Synod. The first is a statement in the preface of the new German Hymn Book, dated August 8, 1849, relative to certain alterations of the hymns; these hymns, as the preface declares, are not possessed of canonical authority, "neither are they to be ranged co-ordinately with the confessions of the church." The mention of these confessions in the plural number (Bekennniss-Schriften) obviously indicates the Augs-

burg Confession and "the other Symbolical Books," as enumerated by Dr. Kunze.

The other publication to which we allude, is the following: When this body assembled in 1850 in Pottsville, one of the Synodical Conferences solicited an expression of the views of the Synod respecting the Symbolical books, and the Augsburg Confession in particular. This Synod refused to make a distinction between them, but recognized the equal authority of all, undoubtedly as enumerated above, by the unanimous adoption of the following resolution: "*Resolved*, That, like our Fathers, we also still regard ourselves as a part of the one and only Ev. Luth. Church; that we acknowledge the word of God and the Holy Scriptures as the only foundation of our faith; and also, that we have never renounced the confessions of our church, as a faithful exposition of the divine word," (German Minutes of 1850, p. 13). The committee submits these decisive evidences without further comment; they speak for themselves. Virtually, the resolution now quoted, anticipates the question considered in this report, and furnishes an answer coinciding with the one which the committee presents.

It can scarcely be necessary to remark that the principles on which the doctrines of the Symbolical Books are adopted, render a conflict between them and the word of God utterly impossible. These doctrines are recognized, believed and held as precious treasures, because they are the pure doctrines of the word of God, when that word is rightly expounded. Indeed, the symbols themselves claim to be simply an exposition of Bible doctrine. The first of them, in chronological order, the Augsburg Confession, declares in the preface, that it is a confession of the doctrine which is derived from the pure word of God; the last, the Formula of Concord, reiterates this declaration. The two technical terms which are more frequently employed by European than by American divines of the church, namely: "We adopt a doctrine, not *in as far as*, (quatenus) but *because* (quia) it is contained in the Symbolical Books," express the great principle that the pure truth is transferred from the Scriptures to them, and constitutes their contents. Now if, on the one hand, we for a moment suppose that a palpable contradiction should, at any time, be shown to exist between the Scriptures and the Symbolical Books, in so far the church would unequivocally disown them; if, on the other hand, any doctrine or aspect of a doctrine not now contained in them, and not contradicted, can be plainly shown to occur in the Scriptures, in so far the church promptly admits the soundness and excellence of such doctrine. For,

while the Symbolical Books proceed from the Scriptures, they also lead us back to the Scriptures as the source of truth; by no means do they design to forbid, but rather they encourage new developments of divine truth, the inexhaustible treasures of which the word of God contains.

The committee cannot, after so many explanations, proceed to a detailed examination of the objections which have been advanced against these books. It will be sufficient to remark, briefly, that they may all be easily explained and removed, when the times in which these books were prepared, the objects for which they were intended, and the influence which they have exerted, are carefully examined. Thus the "condemnatory clauses" which frequently occasion wonder in modern times, are well known to be far less rigid in the original use and acceptance of the words, than they now appear to be. The technical words, derived from remote periods anterior to the Reformation, which often occur, for instance: "we condemn, &c." when viewed in the light of history and of the Scriptures, cease to be offensive, and admit of an interpretation of which no gentle, charitable christian mind can disapprove. The committee regret that they have already occupied too much space to furnish evidence of the truth of their declarations, even if the object of the present report admitted of it.

After this review of the history of the church and its successive symbols, and of the essential union and connection of this Synod with the church, the committee is prepared to furnish an answer to the question which called for this report, and they beg leave to embody it in a resolution which they respectfully submit to the consideration of the Synod, namely, *Resolved, That &c.*¹

¹ The report here closed with the following resolution, which we insert, without any official sanction, simply for the sake of completing the report itself: "*Resolved, That when this Synod employs the phrase, 'Confession of the Evangelical Lutheran Church,' it employs it in such a sense as to correspond to the uniform usage of the church, namely, implying that the doctrinal system of the church is THAT system, whole and entire, which is taught in 1, the three ancient or Ecumenical Symbols; 2, the Augsburg Confession; 3, the Apology; 4, the Smalcald Articles; 5, the large and the small Catechisms, and 6, the Formula of Concord.*" The Synod declined to adopt it in this form, as several members entertained an apprehension that the consciences of some might feel oppressed by a formal recognition of its terms, without any further explanations and relaxations. Subsequently, the resolutions appended above, passed, we believe, almost unanimously. Some may possibly regard them as quite stringent, others may find them to be a somewhat weak infusion, it is true, but still, perhaps, suited to a state of convalescence, and a flattering indication that the apostle's "strong meat" can soon be safely substituted for "milk."

The following preamble and resolutions, which were not offered by the committee, were ultimately adopted :

Whereas, 1) The Evangelical Lutheran Church has of late arrived at clearer views of its doctrinal and other distinctive features, and whereas, 2) we are justified in expecting that both the internal and the external welfare of our church will be thereby essentially promoted, and whereas, 3) we recognize the importance of a historical and confessional basis for the church ; therefore,

I. Resolved, That we also, in common with the Evangelical Lutheran Church of our fathers, acknowledge the collective body of the Symbolical Books, as the historical and confessional writings of the Evangelical Lutheran Church, and that we also, like the Lutheran Church of former times, accord to the unaltered Augsburg Confession and Luther's small Catechism, an especial importance among our Symbolical Books generally.

II. Resolved, That we enjoin it upon all the ministers and candidates of our church, as their duty, to make themselves better and more thoroughly acquainted with these venerable documents of the faith of our fathers, than has hitherto been the case with many.

III. Resolved, That it is not by any means our intention hereby to diminish the absolute authority of the Holy Scriptures, but much rather to place it in the clearest light possible, and that we by no means design through these Symbols to place constraint upon the consciences of any, but much rather through them to bind the conscience to the Holy Scriptures, as the divine source of truth.]

ARTICLE III.

CONTRIBUTIONS TO THE CHRISTOLOGY OF THE CHURCH.

By Dr. G. Thomasius.

Translated from the German, by H. J. Schmidt, D. D., New York.

Concluded.*

ACCORDINGLY, the entire life of the Redeemer is divided into two sections—into the state of *humiliation* and the state of *exaltation*.

IV. STATUS EXINANITIONIS.

So far as the exinanitio [Entäusserung: self-emptying, self-abnegation] synchronizes or coincides immediately with the incarnation, it has the Logos for its subject: it extends, however, through the entire earthly life of the Godman, and belongs to the entire Person. For it was an essential element of the plan [Rathschluss, purpose] of redemption, that the Redeemer should pass through all the successive grades of human development, and not merely exhibit, upon each of these [grades], the divine image, but enter also, by sympathy and participation, into all the suffering of mankind [sondern auch auf alles Leiden der Menschheit mitführend und theilnehmend eingehen sollte]. Not only as a man, but like the

* The translator regrets that his work is disfigured by so frequent an introduction of brackets. This has arisen, in part, from the necessity of translating Greek and Latin words and sentences for the benefit of readers not acquainted with those languages, but chiefly from the difficulties encountered in rendering into English a treatise like this, in which not only compound words, in every variety of combination incompatible with the English idiom occur, but terms and expressions, also, entirely foreign to the English language, and conveying ideas not yet familiar to the English mind. As in such cases he has been obliged either to coin words, or to make use of some periphrasis, he has, in general, deemed it advisable to give, in brackets, the German word or phrase, sometimes with additional attempts at translation, and frequently also to introduce explanations: all this has been done, in order to enable the reader, conversant with the German language, to judge of the correctness of his renderings, and to make the author's meaning as clear as possible to readers not acquainted with the language of the text. The same practice has been followed in all instances, where he was not quite certain that his translation gave the precise and full sense of the original.—Hence, although a great many sentences are thus a good deal broken up, those who are anxious perfectly to understand this most admirable and profound treatise, will doubtless be disposed to overlook an external blemish, in consideration of the substantial advantages of which it is the clumsy vehicle.—Tr.

poorest and lowliest of his brethren, was he to journey through this life, and in his own person make experience of sin in its consequences, even to the death on the cross, in order, as man's representative, to offer [zu bringen] the sacrifice of reconciliation [i. e. the propitiatory sacrifice]. In accordance with this eternal purpose of God, the Son has determined that himself should become man [hat sich der Sohn zur Menschwerdung bestimmt]. By virtue of the oneness of the Divine and the human in him, he now finds himself also as man determined from the very beginning by the same purpose [Rathschluss]; and in that he assents, with his human will, to that will of the Father, he determines to resign, for all the stages and conditions of his earthly life, the divine glory which he had already laid aside in the incarnation, so that now this once performed [einmalige] act of self-abnegation becomes the continuous act of the entire Godman, in which the divine miracle of the beginning [i. e. the act of incarnation] continues and completes itself also as a human development [sich auch menschlich fortsetzt und vollendet]. This is the *Humiliation*. It is in so far a free act, as the state of this restrictedness was the result of the free will of eternal love, and as it manifests itself within the limits of time [zeitlich] in the free and constant obedience of the Son; but it extends still farther than to the self-abnegation which is comprised in the incarnation [Menschwerdung], because it has reference also to the measure of the δόξα, which the Redeemer reserved to himself for the term [Stadium] of his earthly life (vide supra). For it consists precisely in this, that he assumes towards God the relation of a δούλος [servant], and, subordinating himself, in humble and willing obedience, to him in respect of every act of his redemptorial activity, and of every step taken during his life, makes use, nay, can make use of the divine power and of the fulness of the divine life, only when, and so far only, as the will of the Father permits it. Phil. 2: 6. 7. cf. John 5: 19. and 30. *ὁὐ δύναμαι ἐγὼ ποιεῖν ἅψ' ἑμαυτοῦ οὐδέν* [I can of myself do nothing]. This inability to do [Dieses Nichtkönnen] is, if we may be allowed so to express ourselves, not so much metaphysical as ethical, and denotes precisely that state of being bound, in his inward being and throughout his entire activity, by the conditions imposed by the commission received from the Father [jene innerliche und durchgängige Bedingtheit durch den auftrag des Vaters]. To the manifestation of the Father, therefore, and to his command, the Redeemer, in his humiliation, refers everything. This appears especially in the mira-

cles which he performs. For whilst, on the one hand, he designates these as *his* works, as manifestations of the δόξα [glory] dwelling within him, John 1 : 52. and 2 : 11. whilst by his mighty word he heals diseases, casts out devils by his prayer, and controls, as their Lord and Master, the powers of nature, he describes them, on the other hand, as the works which the Father doeth (τὰ ἔργα ἃ ἔδωκε μοι ὁ πατήρ, ὁ πατήρ ὃ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα [the works which the Father hath given me to finish, the Father that dwelleth in me, he doeth the works] : John 5 : 36. and 14 : 10.), and finishes them in humble obedience to his command ; and also, at the grave of Lazarus, he looks to the Father to be heard (John 11 : 41. 42.) These are by no means isolated exhibitions : they are only the expression of a relation which pervades his entire life : every where we see him not so much veiling an actual possession, as resigning [giving up] a possession which belonged to him as the Godman. And in so far we shall say, that the humiliation was not merely a κρύψις [a concealment] either κατὰ τὴν χρῆσιν [as to its active employment] or κατὰ τὴν πτῆσιν [as to its possession], but a true κένωσις [resignation, renunciation, giving up]—a real giving up of the divine glory [or majesty], especially, in order at once more directly to specify the particular attributes, of the omnipotence, the omnipresence, and the omniscience.

For, as respects, in the first instance, the *exercise of divine power* [den göttlichen Machtgebrauch], Christ did not in such a manner refrain from it, as though he had, at the same time, secretly made use of it: this would be simulatio [an appearance falsely assumed, simulation] ; thus he did not, as God, govern the world, whilst as man he sojourned and suffered on earth. In fact, he did not, during this period, *possess* the divine power in its absolute fulness ;¹ nor, indeed, did he exercise any other authority or dominion than that of truth and of love, or employ any other means of making the minds of men subject to himself, than the word of the gospel. It is proper to say, that his whole exercise of power resolved itself into his redemptorial activity [erlösende Thätigkeit] and manifested itself solely in and through his humiliation, as indeed it participated in the lowliness [demüthigen Charakter] of this humiliation. Its fundamental characteristic is merciful condescension. Even the miracles which he performs have been

¹ All those passages which have been appealed to as sustaining the opposite view, have, as for instance Phil. 2 : 9. Eph. 1 : 22. regard to the status exaltationis, or yet certainly do not prove what is intended, as for instance Matt. 11 : 27. 9 : 6.

given him by the Father to finish, John 5: 36. Acts 2: 22. and are therefore not a sign of the unconditional possession of absolute power. They have their analogy in those of the Old Testament, although they go far beyond these, and establish, by matter-of-fact evidence, the Savior's declaration as to his being He, in whom the Father dwelleth and worketh, John 14: 10. Cf. John 5: 36.

The same is true of the *omnipresence*. For, no more than he ruled, during this stadium of his life, the world, did he ubiquitously fill it with his life: on the contrary his existence and his efficient activity [Wirksamkeit] were restricted within the narrow sphere of his redemptorial activity. No passage of Scripture can be found, which so much as hints at the opposite; for, John 3: 13. ὁ ὢν ἐν τοῖς οὐρανοῖς [which is in heaven] can either be explained only from John 1: 18., and therefore as having no reference to locality, or must be understood as describing his former relation to the Father.

And lastly, the case is the same as respects his *knowledge*. For his knowledge was not only developed by a successive process, Luke 2: 52. but had also, although pure and perfect, its bounds, to wit, in the requisites of redemption. This end required as well a thoroughly penetrating and infallible knowledge of the human heart, as a perfect knowledge of the counsel and will of the Father; and both these our Lord possessed, according to his own testimony: compare John 1: 48. (Nathanael), Matt. 9: 4. Luke 5: 22. John 16: 30. with John 1: 18. 3: 11. Matt. 11: 27. John 8: 55. ἐγὼ οἶδα αὐτὸν [I know him], 17: 25.; yet without knowing the several precise points of time, at which the future development of his kingdom should take place, Mark 13: 32. whence also his predictions are of the nature of prophecy. But this is true not only of this particular instance, but as respects the whole of his earthly life: it always first becomes manifest to him by the agency of the Holy Spirit, through the Scriptures of the Old Covenant, and through the whole of the divine direction of human life [die ganze göttliche Lebensführung], when the time and the hour for any particular mode of action had arrived; com-

* For those passages in which the *καρδιολογία* [the knowledge of the human heart] is ascribed to the Redeemer, see above.—It needs no argument to prove, how precarious is the distinction made with reference to Mark 13: 32. by the earlier systematic divines, between *scientia divina* [divine knowledge], by virtue of which the Redeemer knew everything, and *scientia habitualis*, juxta quam diem judicii vere ignoravit [the knowledge pertaining to his condition, according to which he was really ignorant of the day of judgment]. This distinction most effectually demonstrates the necessity of the limitation insisted upon above.

pare the *καρπὸς ἀρεστῶν* Luke 18: 31. Matt. 26: 31. with John 7: 6. 10.; and it is precisely in his executing, at every moment, this divine will, that his submissive obedience in the form of a servant is demonstrated [bewährt sich sein dienender Gehorsam in der Knechtsgestalt].¹

All the acts of this period are, accordingly, acts of self-denial, and constitute, in their prominent stadia (i. e. in the so-called degrees of the *exinanitio*) the principal features of his work. His birth is the fundamental condition of the whole. The prophetic office [Lehramt: i. e. the office of Teacher] connects itself with his baptism, in which he received the *πνεῦμα προφητικόν* [the spirit of prophecy] and with it the full preparation for his calling: the priestly office attains its completeness in his painful death, in which the humiliation reaches its highest degree, and rises even to abandonment by his Father, &c. The regal office has indeed reference also to what had gone before, but begins only with the ascension. As therefore the Redeemer is in his very person the redemption [Versöhnung: reconciliation] itself, thus its historical development comprehends all the essential elements [Momente] of the great work of redemption [Versöhnungswerkes: work of reconciliation], and the connexion of the two as essentially one appears in its proper light [die wesentliche Zusammengehörigkeit beider tritt ins rechte Licht].

V. STATUS EXALTATIONIS.

[State of Exaltation.]

Immediately after the humiliation of the Redeemer follows his exaltation,² and it consists in this, that *in his entire person* he again enters upon the *full possession* and the complete en-

¹ The well known view taken of this subject by the Tübingen school was obviously the more consistent one. But it is exactly in this consistency (cf. Cotta, Dissert. II, in Gerhard, Loci theol. IV. p. 60 sqq.) that the untenable nature of the theory must become manifest. But when, in opposition to them, the theologians of Giessen maintained a *vera, realis atque omnimoda abstinencia ab usu divinae majestatis*, when, *inter alia*, they gave up the real ubiquity of the human nature, and ascribed the actual [aktische] government of the world solely to the divine nature, they could do this only in contradiction to the doctrine of the *communicatio idiomatum*, which they elsewhere maintain; and hence the Saxon theologians were obliged again in some measure to reconsider their opinions. But for this very reason, their attempt to reconcile the conflicting views (*Solida et verbo Dei et libro Concordiae congrua decisio*, Anno 1624) is unsatisfactory, and only proves that it is necessary to take a step either backwards or forwards in defining the *exinanitio*.

² This is not a close translation of the German, which reads thus: Unmittelbar an die Erniedrigung des Erlösers schliesst sich seine Erhöhung an, and may be closely rendered thus: Immediately with the humiliation of the Redeemer his exaltation is connected. We think that we have correctly given the author's meaning above.—Tr.

joyment [Vollgebrauch] of that glory of which he had divested himself. This also belongs essentially to the work of redemption, and appears only in connexion with this in its true light. For it is the design of redemption, not only to deliver mankind from the guilt of sin, and thus to render them objectively an object of divine grace: its aim also is, to communicate to the redeemed a new and divine life, and to unite them in the formation of a kingdom of God. The effectuation of such a communion of life [Lebensgemeinschaft] through Christ, presupposes a corresponding state on his part. For as he could only in the state of humiliation [nur als der Erniedrigte] effect, by doing and suffering, the redemption of the world, so he can communicate to it the fulness of divine life [die göttliche Lebensfülle] only, when he himself possesses it *absolutely* [in absoluter Weise]. John 16: 7. 7: 39. Acts 2: 33. And therefore, after the exinanitio has reached its maximum, it [the fulness of divine life] is now restored to him, and that for his entire person. The Father gives it back to him as the reward for the obedience which he rendered even to the uttermost, Luke 24: 26. John 13: 3. 17: 5. Phil. 2: 10.; but this act of the Father is at the same time the act of the Son, and has its counterpart [or antitype] in the self-abnegation [exinanitio]. If in the latter the Logos has, through an act of self-restriction, committed his divine existence [Seyn: being: nature] into the form of the human, in order thenceforward to exist and to work in the manner of men, he now receives again the fulness of the divine $\delta\acute{o}\xi\alpha$, in order thenceforward to have it also as man, and according to his human nature [seiner Menschheit nach] to possess and to manifest it. If there the divine act of self-restriction perpetuated itself in human developments and forms [sich menschlich fortgesetzt] throughout the entire stadium of his earthly life, the divine spontaneous act [die göttliche Selbstthat] of exaltation now perpetuates itself [setzt sich fort] in his humanity, in such a way as that this also becomes a continuous process, which moves forward through several distinct stadia (resurrection, ascension, &c.) to its complete consummation. The same being [Subjekt, subject] which for our sakes became poor, is now exalted to participation in the divine power and authority, and is made Lord of the whole universe, and head of the church. Matt. 26: 64. 28: 20. Phil. 2: 9. 10. Eph. 1: 21. 22.; the same Christ, who died like a malefactor on the cross, is now exalted over all things, in order that he may shed forth into all the redeemed of mankind [in die ganze erlöste Menschheit] the infinite fulness of his life, Eph. 4: 10. 1: 23. ($\pi\lambda\acute{\eta}\rho\omega\mu\alpha$).

With this, then, that mode of existence is exhibited in his person [tritt an ihm hervor], of which the possibility was already given in the incarnation, but of which he divested himself at the moment of the incarnation; and this mode of existence is not to be regarded as a more perfect communion of the two natures, not as a more advanced and advancing [sich steigernde] interpenetration of the human nature by the divine, by which the incarnation might be deemed to have only attained its complete consummation: it is not the relation of the two constituents of his being [der beiden Seiten seines Wesens] to each other that has undergone a change, for this is complete in every respect from the very beginning;¹ but the relation of both constituents to the divine *δὲ* has been changed. *It is a glorification of the entire person of the Redeemer: an act, the subject of which is neither his godhead, nor his humanity, per se (which is, in fact, an entirely erroneous abstraction), but He Himself in the living oneness of his divino-human being [Wesens: personality].* And therefore also the entire redemptorial activity which, as the Exalted, he exercises, is, in the same sense as in the state of humiliation, entirely one and undivided [eine einheitliche], and in it the human nature is, just as little as in the state of humiliation, operative as a mere organ of the Logos, i. e. merely coöperative as an entirely impersonal [selbstloses] medium, but in free self-determining activity [Selbstthätigkeit].² Its acts [ihr Thun] are at the same time the acts [das Thun] of the divine nature, and vice versa, i. e. its activity is *divino-human* [ein gottmenschliches].

The foundation of the *possibility* of such a glorification of his human nature was in part already laid through the unio hypostatica, and the relation to the Logos which this involves, and in part it is mediately realized by means of the entire state of humiliation. For by this precisely, that here the Redeemer placed himself, in perfect obedience, under the will of the Father, and, laying aside all consideration of self [auf alle Eigenheit verzichtend], made himself in temptation, suffering, pain and death, altogether the organ of the Father, he attained, according to the human constituent of his being [Wesens: person] a completeness of development [eine Vollendung], which capacitated him for receptiveness of the entire fulness

¹And surely in the progress of development of human life [im Verlauf der menschlichen Lebensentwicklung] soul and body do not more and more intimately interpenetrate each other, but the entire man grows, as to body and soul—the one with the other.

²Not ministerialiter but auctoritative, as the early dogmatic writers very properly expressed it.

of God, Heb. 2: 10. 5: 9.¹ Every exercise in patience, every active proof [Bethätigung] of humility effects in him a higher [steigert] receptiveness for the possession of divine power, and enlarges the capacity for sovereignty. Thus the self-abnegation [the exinanitio] becomes to him the means of glorification; the path to the lowest depth becomes the transition to the loftiest height, to the occupancy of all that, which, in holy obedience and compassionate love, he has given up: cf. John 13: 3. πάντα κ. τ. λ. [all things &c.], John 16: 15. πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἴσθιν [All things that the Father hath are mine]; John 17: 5. Col. 2: 9. πᾶν τὸ πλήρωμα τῆς θεότητος [all the fulness of the Godhead].

When we inquire more particularly as to what is, through this endowment, really bestowed upon the humanity [or human nature: Menschheit] of the Redeemer, it is plain that *it is not the essence of the λόγος*, as this has already, by virtue of the incarnation, determined itself as the substantial basis of that nature's life [sich zu ihrem substantiellen Lebensgrund bestimmt hat]; but it is the attributes of the Logos, the fulness of his outward manifestations: these so penetrate, so pervade with their brightness [durchleuchten] his humanity, that through and by means of it they actively manifest their presence [sich bethätigen], without being, for that reason, absolutely surrendered to his humanity [ohne sich deshalb an sie zu verlieren]. They never cease to be qualities of the Logos, but in their animating [lebendigen] influence and pervasive power they to such a degree potentiate the human nature, that this, in its personal union with him, becomes *omniscient, omnipotent, omnipresent*; and hence we here repeat the canon which we propounded above in respect of the exinanitio or self-abnegation: *so far as the Logos possesses and exercises the divine glory [or majesty], he also possesses and exercises it as man.*

How far the reality [or genuineness] of his humanity is from being prejudiced by this relation, is made obvious even by the analogy presented by the various states of the regenerated. For as respects, in the first instance, the human *mind*, though its consciousness in relation to God [Gottesbewusstsein] be expanded even to perfect divine *knowledge*, this could not abrogate its essence, as this, being akin to the divine nature [gottverwandt], is organized for the appropriation of absolute truth: indeed, the Redeemed are, even while subject

¹ As respects τελείωσις τελειων cf. Tholuck's Commentary on the Ep. to the Hebrews, at the passages cited, and supplement II. 117.

to the narrow restrictions of this earthly life, esteemed worthy of an insight into its depths [i. e. into those of absolute truth], and have, in addition, the promise that they shall hereafter know God as they are known of him, 1 Cor. 13: 12. But the same is true as regards the absolute *fulness of power and life*, and their active exercise [deren Bethätigung]. For in the new life which they obtain through faith, the regenerated also possess a power of overcoming sin and death: this life becomes to them the source of great spiritual operations which renovate and move the world; but this life of Christ in them does not dissipate or generalize their personality: this becomes, on the contrary, the more definite and decided, the more distinctly exhibitiv of character [ausgeprägter], in proportion to the energy with which Christ's spirit pervades them. The more copiously the fulness of the divine [life] diffuses itself into the human life, the more does the latter increase in concrete self-determination [Selbständigkeit: it denotes the legitimate active employment of its own peculiar properties]: why then should this universal law be entirely reversed in respect of the Redeemer, because he not only possesses, but manifests in active exercise, this life in its totality? And, moreover, we are not to forget, that our race was originally designed for a possession of power, and an exercise of authority, of whose scope we have scarcely the faintest notion left. Compare Genesis 1: 26. with Psalm 8. But the same authority the Scriptures ascribe to the Redeemer, in applying to him the words of the Psalm: πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ [he hath put all things under his feet], Eph. 1: 22. "What, according to the divine purpose, the first Adam was to be and to become, that has been perfectly consummated in Christ." (1 Cor. 15: 45.) And thus, then, the *omnipresence* alone remains. That this must be proper to the spirit of the exalted Redeemer, is already implied in the general nature of the spirit, which is not bound by the limits of space; but as respects the body, a more free and unrestricted presence is not in the least contradictory to its nature. For it is by no means an essential characteristic of that which is somatic [i. e. of the nature of body] to exist in that local restrictedness, which is at present proper to our bodies. 1 Cor. 15: 35. sqq. It is capable of being infinitely potentiated and spiritualized, without therefore ceasing to be σῶμα [body]. Even the powers of nature, when divested of their restraining bonds, manifest the energy of freedom: light, for example, extends far beyond those bounds of space which are appointed to us. It penetrates, at one and the same mo-

ment, the most distant regions of space, and fills heaven and earth, without therefore being spirit. With this analogy we do not intend to explain the subject here treated of; yet thus much is made evident by it, that we propound nothing contradictory to the nature of what is somatic [of the nature of body], or dynamic,¹ when we assert, that the glorified body of the Redeemer possesses the capacity of serving the spirit as a free and adequate organ of efficient action, wherever and in whatsoever manner that spirit willeth (*quando et quomodo Christo visum est*). An absolute ubiquity we do not ascribe even to the *σῶμα* [body] of his glorified state.

As the humiliation, so has also the exaltation its degrees. First those properties effected by the former are resumed, and then the full possession of the *δόξα* supervenes. Its point of incipency connects itself with the lowest degree of the exinanitio, and consists in this, that the divine fulness of life pervades the departed spirit of the Redeemer, and thence animates and glorifies the body. This inward process then attains its consummation in the sitting at the right hand of God, and all that was given, as to its essence, in the incarnation, has now reached the fulness of real actualization. Thus the Redeemer has entered upon that perfect state of being, through the possession of which [*von dem aus*] he is able to introduce into the world that salvation [*Erlösung*] which he effected in the state of humiliation, and to communicate to it his life; and to that measure in which he does this, he manifests his glory outwardly. Every land is filled with his glory.

Let us now, in conclusion, sum up what has been said, in order to present a clear view of the whole subject. In accordance with the purpose of eternal love, the Son of God, laying aside his glory [*sich selbst entäussernd*], has assumed human nature, and has, by so doing, entered with it into a relation of personal oneness, which is neither an indiscriminate identity, nor a mere consociation [*ein blosses Nebeneinander*] of the two, but a vital [*lebendige*] interpenetration. Whatsoever pertains to the one constituent [*Seite*] of his being, is proper also to the other. His divine being [*Seyn: nature*] exists and acts in human form, and participates in all the conditions [*Zustände: states*] of his humanity, and, on the other hand,

¹ The author has here, we presume, reference to the so-called imponderable agents, light (just employed in illustration) heat and electricity: these, though they have never been proved not to possess weight and inertia, and may actually possess both, may, in the present state of our knowledge respecting them, be appropriately termed dynamic agents, or natural powers.—
TR.

communicates to the latter also its [the divine nature's] consciousness, its life and its fulness. In so far the communicatio idiomatum is directly [unmittelbar] given and made complete with the incarnation.¹ And this is equally true of both states. However, as the possession of the divine glory is, in the first stadium, a restricted one for the Logos, it is so also for the humanity which is made one with him: inasmuch as he again receives, in the second stadium, the absolute fulness of life and power, this is received also by the humanity, and the latter is thereby elevated to its joint possession and joint exercise [Mitbesitz und Mitgebrauch]. This is the glorification. According to this the Redeemer does not, in the progress of these two stadia and by means of them, *become* the Godman: *he is such* from the moment of the incarnation; and the entire historical development of his life [his entire historical development in life] consists only in this, that his *one and undivided* [einheitliche] *person* entered into the deepest humiliation, in order to ascend to the most exalted glorification [state of glory]. But what he suffers and does on this way, he does and suffers in holy love as the representative of our race. It is God himself, who in him reconciles the world unto himself, in that he brings in the perfect righteousness and the perfect expiatory sacrifice [sin-offering], whereby alone our fellowship with him, which sin has destroyed, can be restored. This, as mediatorially obtained for us [uns vermittelt] through his life, sufferings and death, subsists objectively for ever in his person. For our nature, assumed by him, *remains* thenceforward his. In him the sinful race has been rendered for ever acceptable to the Father, and with this is given, for every individual, the possibility of being admitted into that fellowship with God, which is the proper destination of mankind. *Jesus Christ* conducts them to their destination [zum Ziel], and thus brings the idea of mankind to its consummation, or complete realization [Erfüllung].

¹ Strictly speaking, therefore, there is, if it is intended to use this expression, a twofold genus *communicationis idiomatum*: ἰδιοπαῖησις, and κοινωνία τῶν δεινῶν.

ARTICLE IV.

EDUCATION IN THE LUTHERAN CHURCH.

A man is as his thoughts. The caution of the wise man is directed against him who extends an invitation to eat, whilst his heart is not with his invited guest. The inference then is, that this man is not as he professes, but as he thinks in his heart. It is then true of every man, "as he thinketh in his heart so is he," and "a man is as his thoughts." The ideas and volitions of the man constitute his *intellectual* and *moral* character.

We are educated intellectually by our ideas, from whatever source they may come, and of whatever character they may be. The number and character of these ideas will determine the intellectual character of the mind. The human mind is very much the creature of the circumstances in which it is placed. If it be bound down to a single set of ideas, and the range of its ideas be limited, its vigor and dimensions will be as those ideas. If it be confined to the workshop, where its ideas do not range beyond the nature of the tools which belong to that particular occupation and the material upon which they are to operate, or if it be confined to the ideas which present themselves on the farm, in the annual routine of ploughing, sowing, reaping, threshing and the connected topics, or if it be confined to the perpetual whur of the spindles of the factory, and be tied down to the two or three ideas of the thickness and smoothness and continuity of cotton thread, it is very certain that the mind will be as its ideas, dwarfed and contracted. The illustration of this point you will find in England, where children are early introduced into factories, and are educated in them from childhood, until their premature death. The mind does not rise above the limit of its ideas, and the body, from its miserable education, seeks an early tomb. The same is true of the colliers, who spend most of their earthly existence under the ground, and there have a language and a set of ideas peculiarly their own.

Compare with these degraded beings the overseers of the factory and colliery, whose minds are daily stimulated to renewed efforts, by the multiplied and varied forms of thought presented to them, who come into contact with all forms of mind, whose ingenuity is tasked to the utmost to meet the re-

turning necessities of the manifold operations under their control, and who, therefore, become men of ability. With the operative there is the everlasting, unvaried, monotonous routine, under whose stygian influence the mind loses its energy and elasticity, and never rises above the pigmy stature of the operation in which it is engaged. Whilst the other, by the pressure from without and from within, rises to giant proportions, and stands a colossus before the world.

The mind is as its thoughts *intellectually*. Hence in those occupations which, in themselves, furnish but few ideas, the deficiency should be supplied by books, lectures, maps, charts, pictures, &c., which supply all those lofty thoughts and grand conceptions which tend to elevate and expand the soul. It is in this way that the sights and sounds with which we are every day conversant, as well as the daily routine of business, contribute to the formation of intellectual character. The lofty mountain, the roaring cataract, the widely-extended prairie, and the boundless, resistless, ever-moving ocean, and the calm azure of the sky above us, and the sweet influences of the stars, those sleepless watchers of the night, fill the mind with lofty conceptions, and lay up in memory's treasures images and sentiments, impressions and thoughts which will continue forever to develop and expand the mind.

What is true of the individual is true of the family and of the congregation. Mark the contrast between two congregations, in their intellectual growth, which pursue an opposite course, on the subject of the great christian enterprises of the day. You will see *that* congregation with its pastor making marked advances in intelligence and piety, which forms lofty conceptions of the great work of evangelization, in all its relations; whose benevolence is expansive, being based upon the character of Christ and the mission which he came to perform on earth; who look beyond the narrow limits of their own little selves, and take into their minds the rivers, bays, seas, islands, continents and oceans of souls which exist in the world, for all of whom the glorious plan of salvation was executed by the Son of God. Whilst the congregation, with its pastor, wrapped up in the mantle of selfishness, and plodding on in the stereotyped routine of exercises handed down from time immemorial, will rust and perish in its inactivity and ignorance.

As a man thinketh in his heart, so is he *morally*; or a man is *morally* as his thoughts, or volitions, or purposes, or motives. Writers on the subject of morals, teach that the moral character of an action is placed in the motive with which the act is

done. Two men may bestow the same amount of money upon the same beggar, and yet their acts be diametrically opposed in character. The one gives to relieve the necessities of the poor, and the other to induce him to injure his neighbor. As a man thinketh in his heart so is he. Thus do men every where judge. Thus do our courts of justice decide, and thus did the ancient Jewish law decide. He who slew his neighbor unintentionally, having no malice in his heart, is acquitted of the charge of murder, whilst the man who deprived his neighbor of life intentionally and maliciously, is adjudged worthy of death. Outward performances are of no moral worth, apart from the motives which accompany them. They are like the hail and the rain, and the waterspout and the earthquake. They are like the acts of those animals which possess no moral character, and therefore are incapable of moral acts. What is true of a single act, with its motive, is true of a series of acts, with their motives annexed, or with the *principles* by which men are actuated, or with their governing purpose from which individual acts and motives proceed. For as the moral quality of an act is determined by its motive, so the moral quality of a series of acts is determined by the series of motives which prompt them, and which we call principle, or governing purpose. The moral character of the man, then, is as the purpose of his mind, or as his principles. If these are love to God and love to man, he is a christian, a child of God, and an heir of eternal glory; if they are not, he cannot lay claim to such a character.

Now motives and principles are obtained, precisely as thoughts and ideas, from the circumstances in which we are placed, from the occupation in which we are engaged, from the training of childhood, boyhood, youth, manhood. It is education then, in its widest signification, which forms the intellectual and moral character of the individual, family, congregation, community and nation. *Education* then is the most important subject which can claim our attention. Important in all the relations of life. This will determine what we shall be intellectually and morally, as a church and as a nation.

The great question then, which is before us, as a church and as a nation, is, who shall educate the rising generation? Educated they will be, by the force of circumstances and the nature of the mind, if they be not educated by the direct influence of instruction. Educated they will be, either through truth or error, in some or all of its various forms. Shall it be through the truth, and under the auspices of the church of Christ, or shall it be through error, and by one or all of the

various forms of infidelity and error? In the decision of this question we have much to do as a portion of the church of Christ, and as a part of this great people which constitute the United States. This question swells into a degree of importance and magnitude which baffles calculation, when we permit our thoughts to dwell upon the future of this nation. When we think of her extended domain, washed by two oceans, her population outstripping all the experience of the most vigorous growth, her free institutions furnishing facilities for empyrics and deceivers of every sort, and the power which she already wields as a youthful giant, hastening forward to the maturity of his strength. Who then, blessed with the feelings of a christian man, interested in the welfare of the Redeemer's kingdom, can contemplate this subject unmoved? What lover of his country, who is capable of understanding the influence of intelligence and virtue on such a form of government as ours, can be an uninterested spectator of the scenes daily transpiring around him? Look for a moment at the subject in its several relations, and consider its importance.

1. *The State educates.* 2. *The Church educates* 3. *Infidelity educates.*

The common school system, which in some one form extends itself over almost all the states of this confederation, exerts a powerful and wide-spread influence in the formation of character. This must be so, from the fact that, it receives and instructs its pupils at a very early period, when impressions the most permanent are made upon the mind. This vast influence is wielded, in part, by politicians, in part by the irreligious and infidel, in part by Romanists, and in part by the church, through its various denominations. There is nothing in the system itself, which necessarily constitutes it christian, whilst the absence of the christian element deprives it at once of its conservative and healthful character. Now I have pointed out the common school system, simply to indicate this source of power, and to ask, who will give a proper direction to this vast influence; who will preserve it from corruption; who will raise it up to the perfection of which it is susceptible, if it be not the church of Christ? The interposition of the christian and patriot is the more important at this time, inasmuch as the Romanists are putting forth systematic efforts to bring this arm of power under their exclusive control. The avowed purpose to exclude the Bible from the school, leaves us in no doubt as to the ultimate end aimed at by this persevering enemy of civil and religious liberty. The known arrogant and implacable character of the Papal Hierarchy as-

sure us that her efforts will not be relaxed, until she has either obtained a victory or has been utterly destroyed. If, then, we would secure for ourselves, and extend to our children the blessings purchased for us by the toils, and sacrifices, and blood of our forefathers, we must resist this enemy, and extend far and wide the enlightening, and regenerating, and saving truths of the Bible, and make intelligence and piety, twin sisters, go hand in hand in securing the highest interests of the human race.

2. Infidelity educates, not so much by schools as through the press, the pulpit and personal influence. It has been said by high authority, that this is the great evil which is now besetting the youth of our land. It is sifted in various forms into the polite literature of the day, into history, poetry and philosophy. It adapts itself to the depraved nature of man, meets his religious difficulties, by the promise of universal salvation, calms the fears which a guilty conscience awakens, and ministers, without creating alarm, to his natural appetites. Now, who will search out and expose and arrest this form of education, if it be not the church of Christ? And how will the church most effectually accomplish this, but by an education and a literature radically christian?

3. The Romish church educates. I recognize this church to be a christian church, having truth in its doctrines, covered up with much error, and therefore, in its influence, the more dangerous. The foundation of its theology is, the nature of sin distinguished into venial and mortal, and justification by works, thus virtually rejecting the value of the atonement of Christ, and its vicarious nature, and in politics, subjection to a foreign despot through the priesthood and their superiors. Boldly do they avow it to be their purpose, if ever they gain, as they will, though at a distant day, an immense numerical majority, to put an end, in this country, to civil and religious freedom (see Shepherd of the valley *passim*). For this frank avowal of their designs, they deserve the thanks of every christian and patriot. Here there is no shirking, no evasion, no resort to falsehood. It is the open and impudent avowal before a Protestant community of at least eighteen millions of intelligent freemen, that there is an organization among them encouraged, as we know, and sustained by the despotism of Europe, equally intelligent with them, and far more efficient by its consolidation and unity of purpose, which is seeking their ruin. Civil and religious liberty having been banished from Europe, seeks an asylum in this western wilderness, fells the forest, rears her cities, founds her institutions, establishes her

agriculture, commerce and manufactories, and sends forth her invitation to the down-trodden and oppressed of every land to come and partake of these blessings. The Romanist of England, France, Germany and Austria and elsewhere, driven from his native land by persecution, or attracted by the superior charms of these United States, finds here an asylum, in his exile, a home in which he can rejoice. One would suppose that gratitude would be the first and strongest emotion to spring up in his soul. Perhaps it is so, and that emotion spontaneous and natural, is crushed by the religious system in which he has been reared. This expression of feeling is not heard. No, the first voice that salutes our ears, after the Papal hierarchy has felt her power in this country, is, "when we obtain adequate power, as we surely will, at a future day, then civil and religious liberty are at an end." The viper warmed into life in the bosom of kindness, turns and stings its benefactor. Popery, then, shielded by the liberty which she here enjoys, proclaims her designs abroad. If Protestants then, thus forewarned, and therefore forearmed, will not look the danger in the face, if they will not arrest the evil in its incipency, then must they grapple with it after it has grown to giant proportions.

I have been careful to separate the people from the system, because there are among them devotedly pious persons and pure patriots. Now if we desire to form an estimate of the danger to Protestant christianity, and our free institutions, from this source, we should consider, 1st. That the great influence which this church secured, after the middle of the sixteenth century, was obtained chiefly by means of schools and the education of the young. They established more schools, and better endowed than the protestants. They secured, through the Jesuits, more successful teachers. They obtained the education of many of the princes and higher nobility of Europe, and thus, in connection with physical force, they rolled back the tide of Protestantism which, for a time, had well nigh overwhelmed them. 2d. This is the process precisely, which is now in progress in this country, as well as in Europe. This is the contest which is now waging, the results of which time only can show. Their system of education is attractive, in many of its features. It is addressed to the senses, as are their forms of worship. It is ornamental, but it is superficial. Philosophy and history they cannot teach thoroughly, because they both condemn their system of religion. The number of colleges in the United States is one hundred and twenty-one; of these, fifteen or eighteen are Roman Catholic. The num-

ber of their female schools I have been unable to ascertain, but they are much more numerous and flourishing and influential than their colleges. Here then, you have an influence which is continually at work, enlarging and deepening, and which threatens the subversion of our civil and religious freedom. Shall we encourage it? Shall we give it our coöperation and influence? Shall the education of the children of this country be placed in the hands of those whose avowed object it is to make themselves supreme, and all others their subjects? Shall we send our children to their schools? Shall we put forth no efforts to arrest and counteract the evil? We are bound, as christians loving the truth and the church of our Redeemer; we are bound, as citizens, freemen, loving our country and the blessings of civil and religious liberty, which God has given us here, to abate and to remove, by all lawful means, every institution and effort which aims at the subversion of these blessings.

3. The church of the Redeemer has educated, and she ought to educate the rising generation. The mind may be educated, intellectually, to a high point of development, without christianity. With it, the soul in its aspirations will soar to the loftiest pinnacle of thought. Without christianity, the mind can be educated morally only in the precepts of heathendom. *With it*, the soul, in its moral character, becomes assimilated to the perfect model of character exhibited by our Savior. It converses with angels, and the just made perfect, and plumes its wings for a holier, a heavenly habitation. The church, therefore, is the only agency which can educate properly. The great head of the church, Jesus Christ, is in the midst of her. The Holy Spirit, from whom all gracious and saving influences proceed unto the children of men, is in the midst of her, and dwells in the hearts of believers. God, the Father is with her, for he has declared that he will dwell in them and walk in them. He will be their God, and they shall be his people. If God be not in his church, then is he nowhere, and if he be in the midst of his people, then do they sustain such a relationship to him as to derive from it the strongest motives to activity, and have access to the inexhaustible fountain of wisdom. But the church ought to educate, because she fled to this western wilderness, an asylum from the persecutions of civil and religious tyranny in the old world. Here the Puritan and the Presbyterian, the Lutheran and the Huguenot, the Quaker and the Baptist fixed their abode, that they might worship the same God undisturbed, according to

the dictates of their consciences. This wilderness, under their fostering hand, by the good providence of God, lost its wilderness, and arose a beautiful garden, with fruits and flowers strown round in abundance. This wilderness, under the influence of their wisdom and foresight, became a well-ordered government, founded on a constitution and laws, the admiration of the world. This became a glorious confederation, as it is this day, stretching out its giant arms to the oppressed and down-trodden of all nations, inviting them to come under the shield of her power, that they may find plenty and peace. Ought not then the church to educate the rising generation in the same principles, inculcating the same lofty sentiments of piety, patriotism and equality, so that this great nation may be bound to the throne of God by faith in Christ, and the different parts to each other by the common bond of christian education and affection? Yes, here the church has found rest for the sole of her foot, free to do good, to carry forward the great object of her mission, and untrammelled by the overshadowing influence of the State. Here then, where she can, and in this accepted time of the Lord, let her put forth the power which she possesses for good. The end she has in view is the glory of God and the highest good of man, and the instrumentality which she employs is the truth. The mission of the church is education. Her province is to teach. To teach Christianity and all that is necessary to explain and enforce it. From the rudiments, therefore, of the alphabet, to the loftiest conceptions of the magnitude and motions of the heavenly bodies, and the simple yet sublime laws by which the Almighty controls them, is it the vocation of the church to teach. The preacher is a teacher, the head of the family is a teacher, all church members are teachers; let then the church arise as one man, and gird herself to the work, and feel that, if she will not teach her children, and the stranger who is in her midst, then will they be taught by the world, the flesh and the devil, by the infidel and the Romanist, and her power to do good will be lost, because she neglected the favorable opportunity.

Education begins at home, under the paternal roof, with the earliest dawn of thought and perception, when the dreams of infancy and childhood, like angels, visits pass through the soul, when the fond mother lays her soft hand on the child's head, and teaches it to pray. It is continued in the common school, carried on in the academy, and college, and university, and is completed in this world only with death. In all it will be true, "*as a man thinketh in his heart, so is he.*"

We, as a denomination, have a *general* and a *particular* interest in this subject. As a christian denomination, a part of the church of the Redeemer, the eldest born of the Reformation, we desire, in common with other christians, to imbue this whole nation with the spirit of the gospel. To place all our institutions, political, literary, commercial, mechanical and all, under the sanctifying and saving influences of divine truth. We desire to exalt God in all things, that our country may be under his protection, and be saved by his power.

We have a particular *denominational interest* in this subject, and this is subsidiary to the former. For, if we educate as a denomination, we conceive that we will educate under the auspices of the highest form of christianity, and therefore we will be promoting the highest interest of the State. This idea doubtless has given education, especially in the higher forms of it, in this country, so much of a denominational character. We are interested in this subject, as a denomination, 1. On the ground of self-preservation. 2. Extension. 3. The arrest of error and sin.

1. *Self-preservation.* To the individual, the principle or desire of self-preservation is one of the strongest of his nature. It is not so in churches and denominations. The mass does not thus feel it. The language of this country is the English, it was first settled by the English, and therefore the English language has always had a preponderating influence. The legislative and executive affairs of the nation have been conducted in this language. Our deliberative assemblies and courts of justice have been conducted, and our public records have all been preserved in this language. The presumption therefore is strong that it will continue so. The literature, the talent, the influence of whatever kind, will be wielded through the medium of this language. It is the language of the court and of fashionable life. All other languages will naturally fall into this. A nation, then, made up of emigrants from different countries, speaking different languages, will find itself gradually becoming English. The children will learn to speak the English language. It is necessary for business of all kinds, and a few generations will gradually merge all others into this.

A language such as the German, noble in its literature and science, and the great names which it can call its own, and noble in its copiousness, flexibility and power, though sustained as a living language by streams of immigration continually pouring in, must gradually yield. The immigrants may employ their native language, yet their children will and must

use the English. Now to attempt to perpetuate the church through the German *language alone*, is suicidal. To educate in the German *language alone* is suicidal. We are necessitated then, in self-defence, to educate our ministry in the English language, to secure the preaching of the gospel in that language, or the youth of the church will pass over into sister denominations, to the manifest injury and ultimate extinction of our own. The Fathers of the church did not feel the need of the English language, or if they did, they were at a loss how to supply the deficiency. The consequence was then *everywhere*, as it is now in *many places*, our churches became the feeders to others. And right glad were the Episcopalians and Presbyterians, and more recently the Methodists, to introduce into their ranks the intelligence and enterprise and wealth of our congregations.

The principle of self-preservation will lead us to educate as *much* and as *well*, and to *endow* our *institutions* as *liberally* as other denominations. If we do not, it is certain that, as a denomination, we must suffer. Who wields the power of this land? It is the educated mind of the land. Who in the pulpit, at the bar, on the bench, in the senate, the popular assembly, and wherever influence is exerted, who wields it? The educated mind of the land. Knowledge is power, and as a man thinketh in his heart, so is he. If we, as a denomination, will not educate, we cannot wield the power which others possess. Who in any one country the reader may designate, are the influential minds? Do they belong to our church? Do they worship with us? Educated mind attracts educated mind by a well known principle. This operates powerfully in church relations as in everything else. Do we educate as much as others? Do we, as a denomination, educate as many minds as other denominations, in proportion to our population? Let us begin with the higher schools and colleges, and ascertain the facts.

I have stated that there are one hundred and twenty-one colleges in the United States. Of these, eight are congregational, with twelve hundred and seventy-four students in the college classes. Forty-two belong to the Presbyterians, with twenty-seven hundred and eighteen students. The Baptists fifteen, with eight hundred and eighty-two students. The Methodists fifteen, with nine hundred and twenty-eight students. The Romanists with fifteen colleges, have fourteen hundred and forty-one students. (These include preparatory and other students). Episcopalians have eleven, with about five hundred students. What is the amount of influence which

our church is exerting in the subject of education. We have four colleges, and not two hundred students in the college classes. The whole number of students in all our institutions, colleges, academies, &c., is six hundred and seventy-two, and of these we have not thus far graduated thirty annually. We have not, in all our institutions, as many students as any of the denominations which I have mentioned have in their college classes. We graduate, say thirty annually. The Congregationalists between three and four hundred, the Presbyterians as many at least, and the Methodist church, which not many years ago, despised college education, is graduating one hundred and fifty annually. If we take the sum of the communicants, as reported by the several Protestant denominations in this country, it will be found to be three million five hundred and forty thousand, and ten thousand two hundred college students, giving the ratio of one to every three hundred and forty-seven. In our church we have one hundred and fifty thousand church members reported, and say one hundred and fifty college students (i. e.) one in a thousand. If our graduates are thirty, the ratio to membership is one in three thousand; we graduate one to every eleven graduated by other Protestant denominations. This is humiliating; and of the whole number, in schools higher than ordinary English schools, we have one in two hundred and twenty-three. Am I sounding a false alarm then, when I say we must educate in self-defence? So long has this subject been neglected in our church; so stupid and paralyzed have we been, that we have permitted the sagacious and far-seeing of other denominations, to pre-occupy the ground and forestall us everywhere, and now, instead of occupying vantage ground, we are compelled to defend ourselves as best we may. If we graduate but thirty annually, whence are we to obtain our educated ministers who, preaching in two languages, shall compete in respectability and efficiency with those of other denominations preaching only in one? Whence shall we obtain our men of influence and power, to sustain the outward fabric of the church, and those who shall garnish it within with all beautiful and precious stones?

What are the facts in relation to *Academies* in our church, and what are the efforts put forth on this subject? It is very certain that education will be just as the opportunities are presented of enjoying it. If the higher forms of education are brought to our doors, and we can introduce our children into the rudiments of a classical and mathematical education, without involving great expense, and under the parental eye, then is it certain that the people will educate. These academies

constitute the first step of the porch which leads into the temple of science, and from them oftentimes does the student gaze into the temple, and, ravished with the prospect, desires to press forward and enter in. Besides the preparatory departments attached to our colleges, we have academical schools in operation. Counting the preparatory departments at our colleges, we have eight academies for a population of one hundred and fifty thousand. The Old School Presbyterians have forty-two. The Methodists have forty-six academies, and in twenty-nine of them forty-nine hundred and thirty-six students. The oldest academy was founded in 1829. Our poverty in female seminaries is, if anything, greater.¹ Now, "as a man thinketh in his heart, so is he;" and as a denomination in its individual members thinks in its heart, so is it. How then, we ask, can we defend ourselves, as a denomination, against the encroachments of others, and especially of the world and infidelity? How shall we discharge the debt of education which we owe to our children, to the church at large, and the age in which we live? *Answer.* By establishing classical academies in every pastoral district where there is a reasonable prospect of sustaining them. In this work we, as ministers of the gospel, as teachers of righteousness, must lead. Rarely will proper efforts fail of success. We will thus bring to the very doors of our congregations, the means of instruction. Young men for the ministry, will thus be brought forward, and tested and disciplined. The church will soon see the importance of this subject, in the blessings which it will bring upon her. Some of our pastors have moved in this matter, and success has crowned their efforts, and success will necessarily attend all well directed efforts on this subject.

If we desire to maintain the ground which we now occupy, as a denomination, then must we endow our colleges *liberally*. Education should be made, if possible, accessible to all. So cheap that the poorest, by proper efforts, may partake of its blessings; and so good as to satisfy the expectations of the lof-

¹ The writer, in his statements concerning the number educated in the Lutheran church, was guided entirely by the educational statistics of the church as such. No doubt many of the sons of the church are educated in the colleges of other denominations, having a greater age and name, and furnishing, it may be, greater facilities for instruction than our own. The same is true of the number of academies, and the pupils instructed in them. Only the academies under the care of pastors, or teachers, or congregations of the Lutheran church, are mentioned. Many, we know, are educated elsewhere, but of these, we could, for obvious reasons, take no account. There is certainly an awakening perceptible in the church on this subject, and, although we are no prophets, we hazard the prediction that the next ten years will witness a revolution in the church on the subject of education.

tiest mind. This can be effected only by adequate endowment. The denominations by which we are surrounded, with a zeal worthy of imitation, are all alive on the subject. Dickinson college, with an endowment of thirty-two thousand dollars, is now actively engaged in securing one hundred thousand more. Lafayette has secured one hundred thousand dollars, and Canonsburg, in addition to its former investments, has secured all the endowment it asked. Under such a pressure from without, and with such few resources from within, it is manifest that, unless some relief come from our churches, our colleges will be eaten out. How can Pennsylvania college, at Gettysburg, or any of our colleges, without endowment, maintain itself in this unequal competition with other institutions well endowed? To our clergymen and intelligent laymen, do the Trustees then betake themselves, and on them must they rely for relief in this emergency.

We are not amongst the number of those who are prone to despond. We prefer to have the horizon of our existence gilded with the bright rays of hope, though disappointment should be the consequence. Neither are we disposed to be querulous or fault-finding, because we know that there is a heavy burden of duty resting upon the shoulders of every conscientious man, and that "the heart knoweth its own bitterness." Yet we cannot withhold the expression of our surprise at the fact, that whilst there seems to be a real interest felt in her welfare, no efficient means can be carried out to place her upon a firm foundation, and that none of the surrounding Synods, many of which are made up, in large part, of her Alumni, have moved in her support, save the Mother Synod, the Synod of Penna. United effort for a few years, would secure all that is necessary. The sale of three hundred single scholarships, or an equivalent number of permanent scholarships, would enable the Board to extend the instruction, and reduce the price of education, to the manifest and permanent good of the church.

What is necessary for our self-preservation, is much more necessary for the *growth* and *extension* of the church. We must keep up with the spirit of the age, or we can make no progress. The intelligence and enterprise, and activity of our ministers and people must equal that of others, or we will be unable to maintain ourselves beside them. It is a blessed arrangement of God's Providence, that intelligence and piety are fashionable; and by this I mean, that they belong to the spirit of the age, and are the fruits of the Spirit of God. This Spirit must we have in all his gracious influences, or we can

make no successful aggressions upon the world of sin and error. In such a state of things, and under such circumstances, we can, with the utmost hopes of success, put forth efforts on this subject. Great, eternal interests are at stake. Interests involving not only the welfare of this country, but in some measure the world. They who will educate the rising generation, will be able to determine the character of our country for years to come. When I contemplate the vast bearings of this subject upon all the relations of life, upon the church, the nation and the world, I feel that too much cannot be spoken concerning it, that the loftiest efforts are too low to express its importance, and that *he* ought not to be regarded as an enthusiast, who, forsaking every other employment, sought, in the most impassioned manner, to infuse his own feelings and sentiments into a slumbering community.

Let us then, as a church, realizing the importance of the subject, act upon it. Let us, as parents, begin at home, deeply impressed with the truth that as *our children* think in their hearts, so are they, intellectually and morally. The thoughts, the ideas which pass through their minds, will educate them. Let us bring them around the family altar, first of all, and consecrate them to the Great God. Let us bring them under the sweetly constraining influences of the truth and spirit of God, and there, at home, lay deep in their souls the foundation of a good character. Then let us fill their minds with all useful knowledge as we have time and opportunity, furnishing them with the best education possible, under the circumstances, so that they may be furnished with the richest source of pure enjoyment, and the most ample means to become abundantly useful. Let us employ all proper means to advance the interests of christian education in our own church and every where, by establishing and endowing high schools, academies and colleges, so that the church of our birth, and the church of our choice may occupy the position, among the other protestant churches, to which her age, her history, her doctrines and her great men entitle her; that coming forth first from the abominations of Popery, and contending successfully for the faith once delivered to the saints, she may continue to occupy the very front rank in God's sacramental host, in her scriptural piety, her profound learning, and her lofty eloquence, so that she may at length be prepared, by a life of labor and usefulness, to enter upon the rest which remains for the people of God.

ARTICLE V.

OUR GENERAL SYNOD.

As our church generally feels a deep interest in the General Synod, and as the sources of information, particularly in reference to its earlier history, are comparatively limited, it is proposed in the following article to present a brief sketch of its origin and progress, to furnish a synoptical view of the Conventions held since its organization, that the reader may be made acquainted with all the subjects of importance, that have excited an interest, and engaged attention. The writer believes that such an article, in a permanent form, may be found useful for reference, and hopes that he will perform a service not ungrateful, at least to the younger brethren in the church.

Thirty-three years have elapsed since the formation of the General Synod, and the sequel has shown that its pious founders did not overestimate its importance, or the advantages that would result from its operations. Time has proved the excellence of the institution, and has fully satisfied almost all, who were hostile to the union, that the fears they entertained were groundless, and that the charge of encroachment on the rights of individual Synods was altogether gratuitous. The opinion, in some quarters, prevailed that the General Synod would create a power in the church for the exercise of ecclesiastical tyranny, replete with mischief, and most dangerous to the liberties of the American people. For many years, in certain portions of the church, war was waged against it, and the most malicious misrepresentations put into circulation, but the imminent dangers that threatened, and the dolorous predictions expressed at the time, have never been realized. The innumerable difficulties, which the General Synod experienced at the commencement of its career, have nearly all been removed, and the violent opposition, it encountered, almost entirely subsided. It has proved a great blessing to the church. From its influence the happiest results have flowed. It brought into existence, and has sustained those noble institutions among us, which have been productive of so much good, and are the glory of the church. It has united the North and the South, the East and the West, in efforts for the extension and improvement of our common Zion. And the last Convention of the General Synod presented the beautiful spectacle of

twenty different Synods, the representatives of a large portion of the Lutheran church in the United States, gathered together, from the most remote points, as an advisory council, actuated by a most fraternal spirit, consulting for the best interests of the church, and engaged in harmonious and efficient labors for the purpose of strengthening her influence, and increasing her usefulness.

The Convention which organized the General Synod, assembled in Hagerstown, Md., October 22, 1820. The want of a bond of union had long been felt, and the best men in the church thought, that the time had arrived for securing this object. The desire seemed general, that there should be some central connexion, in order that unnecessary and injudicious divisions might not arise, that more general uniformity in the usages and devotional books of the church might prevail, and greater strength and increased efficiency imparted to those enterprises, in which concentration is so essential to success. The initiatory step towards this union was taken by the Synod of Pennsylvania, convened in Baltimore in 1819. At this meeting Rev. G. Schober appeared as a delegate from the Synod of North Carolina, for the express purpose of suggesting and urging the formation of a General Union among the Synods. He had prepared the outline of a plan resembling, in many respects, the Constitution of the General Assembly of the Presbyterian Church. It was submitted by him to the Synod, and constituted the basis of the discussions, held on the subject. The plan was referred to a committee, consisting of Rev. G. Schober, Rev. Drs. J. Daniel Kurtz, Frederick D. Schaeffer, J. George Schmucker, and Messrs. Demuth, Keller and Schorr, who subsequently reported it to Synod considerably modified; the objectionable points were stricken out, and some of the prominent features of the Congregational system introduced. The plan, as amended by the committee, the Synod adopted, by a vote of forty-two to eight. It was signed by Rev. Dr. J. G. Schmucker, as President, and Rev. Conrad Jäger, as Secretary, and a printed copy sent to all the different Synods in the church, with the understanding that if three-fourths of the Synods, then in existence, approved of the plan, the Convention should be called. The proposition having been favorably received, Doctor Schmucker, in accordance with the instructions given, published the proposed meeting at the time designated.

At this Convention, delegates appeared from all the Synods, except that of Ohio. From the Synod of Pennsylvania were present, Rev. Drs. George Lochman, F. W. Geissenhainer,

Christian Endress, J. G. Schmucker, H. A. Muhlenberg, and Messrs. Christian Kunkel, William Hensel and Peter Stickter; from the Synod of New York, Rev. Drs. P. F. Mayer and F. C. Schaeffer; from the Synod of North Carolina, Rev. Messrs. G. Schober and P. Schmucker; from the Synod of Maryland, Rev. Drs. J. D. Kurtz, D. F. Schaeffer and Mr. G. Schryock.¹ Rev. Dr. Kurtz, of Baltimore, Md. was chosen President of the Convention, and Rev. Dr. Muhlenberg, of Reading, Pa., appointed Secretary. After two successive days of deliberation, the Convention unanimously agreed upon a constitution, which was to be referred to the district Synods for ratification. If three of the Synods represented adopted the constitution, the chairman was authorized to convene a meeting of the General Synod, at Frederick, Md., on the third Monday in October, 1821. The chairman of the Convention was also directed to address a friendly letter to the President of the Synod of Ohio, encouraging him, if possible, to prevail on said Synod to unite with the brethren in the adoption of the Constitution. Before its adjournment, in expectation that the Constitution would be approved, and in compliance with one of its provisions, the Convention appointed the following committees: 1. *To form a plan for a Seminary of education*—Rev. Drs. J. G. Schmucker, G. Lochman, C. Endress, F. W. Geissenhainer, and H. A. Muhlenberg. 2. *To form a plan for a Missionary Institution*—Rev. Drs. J. D. Kurtz, J. G. Schmucker, D. F. Schaeffer, B. Kurtz, and Rev. A. Reck. 3. *To form a plan in aid of poor ministers, and ministers' widows and orphans*—Rev. Drs. P. F. Mayer, F. C. Schaeffer, J. C. Baker, and F. W. Geissenhainer.

The Constitution having received the approbation of three out of the five Synods, then in existence,

The first Meeting of the General Synod,²

was held in Frederick, Md., the 22d of October, 1821, at which there were representatives in attendance from the Synods of Pennsylvania, of North Carolina, of Maryland and Virginia. From the Synods of New York and Ohio no delegates were present. Various topics of interest engaged the attention of this Convention. The subject of a Theological Seminary was discussed at some length, and resulted in the

¹ Of the founders of the General Synod, Rev. Drs. J. G. Schmucker, J. D. Kurtz and P. F. Mayer, and George Schryock, Esq., alone survive.

² The officers of the Synod elected at this meeting were, Rev. Dr. George Lochman, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. Charles A. Barnitz, *Treasurer*.

adoption of a minute, deferring for several years its establishment, but recommending that seasonable preparation be commenced, in anticipation of so important an undertaking; that our congregations, in the mean time, be prepared for the enterprise, and arrangements be made at once for securing a well selected and extensive library, for the use of the Seminary about to be established. The Synod seems to have been impressed with the importance of a well educated ministry, (and well would it have been, if this policy had been strictly observed by the church!) for we find that a resolution was unanimously adopted, recommending to the several Synods to admit no young man to the study of Theology, before he had obtained a diploma or some similar testimonial from a public institution, wherein the usual branches of science are taught; or before he had been examined in such branches, and found sufficiently qualified by a committee appointed for that purpose. It was likewise proposed to the several Synods in our connexion, to nominate, as teachers of certain special branches of Theology, particular persons, and to recommend to them certain and suitable text books and systems of each branch, so that students might obtain instruction in the different branches, from different persons, and no one impose upon himself too much, in the important province of educating young men for the ministry.

The subject of Home Missions also occupied the time of the Synod, and the several district Synods were earnestly recommended to send one or more missionaries to such parts of the country as, in their opinion, stood most in need of them. At this meeting there was a discussion on the propriety of acknowledging ministerial ordination, performed by individual ministers, without the permission of their *Ministerium*, and after much deliberation, a decision in the negative was unanimously given. The several Synods, in which the orders of deacons and candidates with power to administer the Sacraments existed, were recommended not to retain said orders any longer than the exigency of the times might require. It was also resolved, that the present state of our church requiring it, a committee be appointed to compose an English Catechism, and to offer it to the consideration of the next General Synod; and accordingly, Rev. Drs. C. Endress, J. G. Schmucker, G. Lochman, D. F. Schaeffer, and Rev. G. Shober were appointed.

From the parochial reports presented, we learn that the Pa. Synod consisted at this time of eighty-five ministers, and that during the year about four or five hundred persons had been

confirmed in the congregations under the care of this body ; that the Lord's Supper had been administered to twenty-six thousand, eight hundred and sixty, and that two hundred and ninety-five schools were in connexion with the congregations of the Synod. How much is it to be regretted that this time honored custom of our Fathers was ever abandoned ! If this course had been continued, and in every pastoral district a school had been maintained for the education of the children of the church, what a different condition of things would now be presented ! The system was one of the peculiarities of our church, introduced from Germany, at the commencement of its history in this country, and it should never have been permitted to fall into disuse. It is the very system, which other denominations, at the present day, are endeavoring to engraft upon their churches, with prospects so promising. The Synod of Maryland and Virginia, which was organized in 1820, and was previously a constituent part of the Pennsylvania Synod, reported fifteen ministers, and five thousand one hundred and sixty-eight communicants ; five hundred and eighty had been confirmed during the year. The Synod of North Carolina reported thirteen ministers and two hundred and twenty confirmations. This Synod also reported, that a committee from the Episcopal church attended their last meeting, with a view to confer on some plan by which friendly relations might be maintained between the two respective churches. The result of the Conference was, that any minister in connexion with the Synod, should be entitled to a seat in the Episcopal Convention of North Carolina, with the privilege of voting upon all subjects that did not appertain to the Episcopal church, and *vice versa*. The committee on behalf of the Episcopal church, also offered to the Synod, to educate at their seminary, and prepare for the ministry gratuitously, any student the Synod might recommend. We take great pleasure in referring to this record, as an evidence of the kind feeling and liberal sentiments of our Episcopal brethren, at this period of their history. This fact, in connexion with the proposition made by the late venerable Bishop White, to the Synod of Pennsylvania, to receive our ministers into the Episcopal church without requiring of them re-ordination, may be useful for reference in future controversies ; as the question with regard to the validity of ministerial ordination, performed by other denominations, is virtually conceded, and all claim for the divine authority of diocesan Episcopacy at once abandoned.

*Second Meeting of the General Synod*¹

Convened at Frederick, Md., October 1823. There were delegates present from the Synods of North Carolina, of Ohio, of Maryland and Virginia. There was also a deputation in attendance, appointed by a Conference of the ministers West of the Susquehannah, belonging to the Synod of Pennsylvania. At this Convention very little seems to have been done. The recession of the Parent Synod, which constituted more than one-half of the church, spread a gloom over the proceedings, and produced the impression that the General Synod would prove a failure. The hopes, which had been cherished for the improvement of our Zion, seemed blasted, and many were disposed to abandon the project of a union. The following resolution was offered and unanimously adopted:

Resolved, That it is with feelings of the deepest regret that we learn from the minutes of the Synod of Pennsylvania, that they were induced by peculiar circumstances, for the present to recede from an institution, which they aided in establishing, and which they still profess to regard as proper, and highly beneficial to the interests of the church; but that this Synod entertains the highest confidence in their brethren of Pennsylvania, and confidently trust, that they will, without delay, resume their connexion with the General Synod.

The peculiar circumstances, to which the resolution alludes were, the prejudices of the congregations, and the fear entertained by some of the ministers, that the General Synod would exercise too much authority, and invade the rights of the district Synods. The union of this Synod was renewed at the late Convention (1853) held in Winchester, Va.

The committee appointed at the previous meeting, to prepare a Catechism, submitted, per Rev. Dr. J. G. Schmucker, the result of their labors. The materials were then referred to a new committee, consisting of Rev. Drs. S. S. Schmucker, D. F. Schaeffer, Rev. Messrs. G. Schober and J. Herbst, to report at the next meeting, with such additions as they considered necessary.

A committee on *Foreign Correspondence*, consisting of Rev. Drs. J. D. Kurtz, J. G. Schmucker, and Rev. G. Schober, was also appointed, with instructions to commence and maintain, in the name of the General Synod, a correspondence with the Lutheran church in Germany, Denmark, Sweden, and particularly with the Directors of the Orphan House at Halle, and

¹ The officers elected at this Convention were, Rev. Dr. J. D. Kurtz, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. C. A. Barnitz, *Treasurer*.

the Principal of the University at Göttingen. The subject of this correspondence was to be the communication and the reception of correct information, relative to the spiritual prosperity of our church in the several empires, kingdoms and places abroad, to promote the unity of the church, and to invite the prayers and exertions of each other, for the prosperity of the church of Christ in the world.

The Formula¹ for the government and discipline of the Lutheran church in Maryland and Virginia, adopted by that Synod, and submitted for the sanction of the General Synod, was carefully examined, and after mature consideration, was unanimously approved, as fully accordant with scripture and sound reason, and in harmony with the established principles of the Lutheran church.

The Address² issued by the General Synod at this meeting, is an exceedingly interesting and valuable document, and it is much to be regretted, that at each succeeding Convention, the same care was not taken in the preparation of the statistics of the church. In this address, gratitude to the Great Head of the church is acknowledged, for the prosperity and rapid extension of our church, within the last few years. In the U. States there are five Synods reported; nine hundred churches and one hundred and seventy-five ministers. The statistics and operations of each Synod in the church, are then briefly presented. The Synod of Pennsylvania, at this time embraced seventy-four ministers, two hundred and seventy-eight churches, communicants twenty-four thousand seven hundred and ninety-four, and two hundred and eight congregational schools. The Synod of New York consisted of twenty ministers, and three thousand one hundred and fourteen communicants. The Synod of Maryland and Virginia, of twenty-two ministers, and four thousand nine hundred and thirty-five communicants. The Synod of North Carolina and the adjacent States, of nineteen ministers, and one thousand three hundred and fifty-eight communicants. The Synod of Ohio twenty-six ministers. The Tennessee Conference of six pastors and four deacons. The brethren of this Conference, as well as individuals in some other sections of the United States, the address represents as doubting the utility of the General Synod, but the hope is expressed, that their apprehensions will be dissipated, when a few years of experience shall have demon-

¹ This Formula was prepared by Rev. Dr. S. S. Schmucker, and has been adopted by a large number of the district Synods.

² Rev. Drs. S. S. Schmucker and D. F. Schaeffer were the committee appointed to prepare the address.

strated its advantages, and when maturer reflection on the nature of our constitution shall have convinced them, that if ever our church at large should so far degenerate, as that a majority of any future General Synod should not only be so void of common christian integrity, but so destitute of every sentiment of probity and honor, as to wish those evils which have been feared, still, even the attainment of them would, in our happy government, be impossible. This able and elaborate report concludes with an interesting sketch of the condition of the Lutheran church in Europe, and expresses the opinion that the followers of Christ, who bear the name of the illustrious Luther, throughout the world, amount to upwards of twenty millions.

Third Meeting of the General Synod,¹

was held at Frederick, Md., October, 1825. Delegates were present from the Synods of North Carolina, of Maryland and Virginia, and of West Pennsylvania. At this Convention important business was transacted. At an early stage of the proceedings, a committee consisting of Rev. Drs. B. Kurtz, S. S. Schmucker, and Rev. Messrs. J. Herbst and B. Keller, and Messrs. Harry and Hauptman, were appointed to prepare a plan for the establishment of a Theological Seminary, who subsequently submitted a report, which was discussed and amended as follows:

Whereas, the General Synod regard it as a solemn duty imposed on them by the Constitution, and due from them to God and the church, to provide for the proper education of men of piety and of talents, for the Gospel ministry; therefore,

Resolved, That the General Synod will forthwith commence in the name of the Triune God, and in humble reliance on his aid, the establishment of a Theological Seminary, which shall be exclusively devoted to the glory of our divine Redeemer, Jesus Christ, who is God over all, blessed forever. And that in this Seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession.

Resolved, That this institution shall be under the sole government of a Board of Directors, which shall regularly meet semi-annually, and as often, at intermediate times, as they may think necessary. The Board are not in any respect under the control of the General Synod; but each member is responsible, individually to the Synod, by which he is elected.

¹ Officers, Rev. G. Schober, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. C. A. Barnitz, *Treasurer*.

Resolved, That this Board consist of five directors, viz :—three pastors and two laymen from each Synod, which is connected with the General Synod, and contributes pecuniary aid to the support of the Seminary.

Resolved, That the General Synod elect the first board of directors, agreeably to the preceding article, whose term of service shall be determined by their respective Synods, after which the several Synods shall elect their directors, in such manner, and for such time, as may be deemed most expedient by themselves: *provided* always, that one-half of their quota of directors vacate their seats at one and the same time.

Resolved, That after the aggregate sum of ten thousand dollars has been collected, each Synod shall be entitled to an additional director for every five hundred dollars, which it may subsequently contribute, until its number of directors shall be nine; after which it shall be entitled to an additional director for every one thousand dollars, until its number of directors amount to fourteen.

Resolved, That a Professor shall be elected by the General Synod, after which the Board of Directors shall forever have the exclusive authority of electing additional Professors, and filling up all vacancies.

Resolved, That any Professor may be impeached at any time for fundamental error in doctrine, immorality of deportment, inattention to the duties of his office, or incapacity to discharge them; and if found guilty may be dismissed from office by two-thirds of the directors present: *provided* always, that a motion for impeachment be made at one semi-annual meeting, and lie over for consideration until the next, and that the Secretary of the Board of Directors be required to give written notice to every director absent from said meeting, within four weeks after the meeting at which such motion was made.

Resolved, That the Board of Directors shall frame a constitution, in consonance with the principles fixed by the General Synod; and may from time to time form such by-laws as they may deem expedient, and as are in accordance with this constitution.

We have thought proper to furnish the reader with such of the resolutions as are of general and permanent interest, as this seminary is the only one in our church under the care of the General Synod, and every thing connected with its early history must be of value to all who cherish an interest in its welfare. We have often regretted the disposition in our church,

manifested of late years, to multiply theological institutions. Much better would it be to have one well-endowed Seminary, with an able *corps* of instructors, in the support of which the whole church could unite, than so many indifferently sustained institutions, dragging out a miserable, sickly existence! What a saving of means and of men there might be, and what a gain, in more than one respect to the church! The travelling expenses of the student to a distant point, would be much less of a tax upon our churches, than the outlay for endowment, buildings, and other necessary apparatus.

But to proceed with our narrative. The Synod appointed agents to solicit contributions for the support of the Seminary; selected Rev. Dr. B. Kurtz to visit Germany, to collect money and books; appointed as directors of the Seminary, Rev. Drs. J. G. Schmucker, J. D. Kurtz, C. P. Krauth, B. Kurtz, Rev. Messrs. J. Herbst, B. Keller, G. Schober, C. A. G. Storch, J. Walter, Col. Barringer and Messrs. P. Smyser, J. Young, W. Keck, J. Harry, and C. Mantz; and elected Rev. Dr. S. S. Schmucker as the Professor.¹ It was determined that an early period the directors should meet at Hagerstown, to decide at what place the seminary should be located, and to make other necessary arrangements for the institution.

At this Convention of the General Synod, Rev. Drs. J. G. Schmucker, S. S. Schmucker, C. P. Krauth, and Rev. Messrs. G. Schober and B. Keller were appointed a committee to prepare a Hymn-Book, Liturgy, and a collection of Prayers, in the English language, for the use of our church, with instructions to adhere particularly to the New York Hymn-Book, and to the German Liturgy of the Pennsylvania Synod as their guides.

Rev. G. Schober and Drs. D. F. Schaeffer and S. S. Schmucker were likewise authorized to publish forthwith, on behalf of the Synod, the translation of Dr. Luther's Smaller Catechism, submitted to the Convention by the committee previously appointed.

Fourth Meeting of the General Synod²

convened at Gettysburg, Pa., October, 1827. Delegates were in attendance from the Synods represented in the last Convention. Rev. Dr. Helfenstein, of Philadelphia, was present, and urged the claims of the Bible Society. A resolution of

¹ The choice of Professor Schmucker was unanimous, with the exception of a single vote given for Rev. Dr. Geissenhainer, of New York.

² The officers elected at this meeting were, Rev. Dr. J. D. Kurtz, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. C. A. Barnitz, *Treasurer*.

interest was expressed in this institution, as well as the American Tract Society, and both were commended to the sympathy of the churches. At this meeting the Rev. Dr. Schaeffer, of Philadelphia, was requested to continue his attention to the compilation of the important and interesting events in the early history of our church in the United States, in order that they might be rescued from oblivion. Unfortunately for the church, the work was never performed, and we are in possession of comparatively little information relative to our earlier history in this country. Resolutions of sincere regret were passed, in consequence of the loss sustained by the church, in the death of Rev. Drs. Lochman and Endress, who were recognized among the founders of the General Synod, and able ministers of Christ. The committee on Foreign Correspondence reported letters from Rev. Dr. Planck, of Göttingen, and Rev. Dr. Kniewel, of Danzig, containing sentiments of deep interest in the welfare of the Lutheran church in the United States. A very favorable report was also given of the prosperity of the infant Seminary, and the most encouraging account of Dr. Kurtz's success in Europe.¹

*Fifth Meeting of the General Synod**

was held at Hagerstown, October 1829. There were delegates present from the three Synods in attendance at the last meeting. Rev. Dr. Baird appeared and presented the claims of the American Sunday School Union. He was kindly received, and a resolution of thanks passed for the generous offer of the Union to afford aid in the promotion of the Sabbath School cause within our bounds. At this meeting a Sunday School Union of the Lutheran church was formed. It continued in existence for several years, but was finally dissolved, because it was thought the same object could be accomplished through the agency of the American Sunday School Union, and in consideration of its friendly disposition, the funds remaining were presented to its treasury. The desire having been expressed for the publication of some good, practical work, under the sanction of the church, Rev. Drs. J. D. Kurtz, D. F. Schaeffer, B. Kurtz, S. S. Schmucker, and J. G. Morris were appointed a committee to superintend the publication of a de-

¹ This agency was remarkably successful. Dr. Kurtz was everywhere cordially received, and collected upwards of ten thousand dollars, and about six thousand volumes for the library.

² The officers elected at this Convention were, Rev. Dr. B. Kurtz, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. C. A. Barnitz, *Treasurer*.

votional book for catechumens and christians in general.¹ As objections had been made to the constitution of the General Synod, and misconstruction had arisen from the phraseology employed, a committee consisting of Rev. Dr. Morris, Rev. W. Heim, Rev. J. P. Cline, and Messrs. P. Berlin, G. Schryock and F. Nusz, was appointed to examine the subject and ascertain whether any changes were necessary: the committee reported several amendments,² which were approved, and

¹ This was the origin of Rev. Dr. Morris' excellent Manual for Catechumens and communicants, published in 1831; although it was not, submitted to the Synod, or published under its sanction.

² Other amendments have since been made to the Constitution of the General Synod, and it is given, as it now stands, for reference:

JESUS CHRIST, the Supreme Head of His Church, having prescribed no entire and specific directory for government and discipline, and every section of His Church being left at full liberty to make such additional regulations to that effect as may be best adapted to its situation and circumstances:—therefore, relying upon God our Father, in the name of our Lord Jesus Christ, under the guidance and direction of the Holy Spirit in the word of God, for the promotion of the practice of brotherly love, to the furtherance of Christian concord, to the firm establishment and continuance of the unity of the Spirit in the bond of peace—We, the deputies of the "German Evangelical Lutheran Synod of Pennsylvania and the neighboring States," of the "German and English Evangelical Lutheran Synod in the State of North Carolina and the bordering States," of the "Evangelical Lutheran Ministerium in the State of New York, and the neighboring States and countries," and of the "Evangelical Lutheran Synod of Maryland and Virginia, &c.," for ourselves and successors, do adopt the following fundamental articles, viz:

ARTICLE I.

The name, style and title of this convention shall be, "*The Evangelical Lutheran General Synod of the United States of North America.*"

ARTICLE II.

The General Synod shall consist of the deputies from the several Evangelical Lutheran Synodical Conventions in the United States, who may join themselves thereunto, and be duly acknowledged as members thereof, in the following ratio, viz:

Every Synodical body, or Synod, (whether of ministers only, or of ministers and lay deputies together,) containing six ministers, may send two; if it contain fourteen, three; if twenty-five, four; if forty, five; if sixty, six; and if it contain eighty-six ministers or upwards, seven deputies of the rank of ordained ministers, and an equal number of lay deputies.

Each deputy, appearing in the General Synod according to this ratio, shall, except as hereinafter provided, enjoy an equal right and vote with all others. Every Synod may choose its deputies in such a way and manner as to them may seem proper; and shall pay the travelling expenses of the same to and from the General Synod, until the General Synod shall have established for itself a treasury, from which the future expenses may be discharged.

ARTICLE III.

The business of the General Synod shall be as follows, viz:

SECTION I. The General Synod shall examine the proceedings of the several Synods and Ministeriums belonging to this association, in order that

subsequently endorsed by the District Synods. A Constitution for the government of the district Synods was also pre-

they may obtain some knowledge of the existing state and condition of the Church. The several Synods, therefore, shall transmit as many copies of their proceedings to the General Synod, as there shall be members contained in the General Synod.

SECT. II. Whenever the General Synod shall deem it proper or necessary, they may propose to the special Synods or Ministeriums, new books or writings, such as catechisms, forms of liturgy, collections of hymns for general or special public use in the Church. Every proposal of the kind, the several or respective Synods may duly consider; and if they, or any of them, shall be of opinion, that the said book or books, writing or writings, will not conduce to the end proposed, they may reject them, and adopt such liturgical books as they may think proper.

But no General Synod can be allowed to possess or arrogate unto itself "the power of *prescribing* among us *uniform ceremonies of religion* for every part of the church;" or to introduce such alterations in matters appertaining to the faith, or to the mode of publishing the Gospel of Jesus Christ (the Son of God, and ground of our faith and hope,) as might in any way tend to burden the consciences of the brethren in Christ.

SECT. III. All regularly constituted Lutheran Synods, holding the fundamental doctrines of the Bible as taught by our Church, not now in connection with the General Synod, may, at any time, become associated with it, by adopting this Constitution, and sending delegates to its Convention, according to the ratio specified in Art. II.

SECT. IV. With regard to the grades in the ministry, the General Synod may give to the several Ministeriums their deliberate advice, wherein the circumstances of time, place and condition must be duly contemplated, and a beneficial uniformity, and actual equality, of rank among the several ministers must, as much as possible, be had in view. The General Synod shall also advise such rules and regulations among the several Synods and Ministeriums, as may prevent unpleasant and unfriendly collisions, that otherwise might arise out of any difference of grades existing among them, or from any other possible causes.

SECT. V. The General Synod shall not be looked upon as a tribunal of appeal; it may, however, be employed in the following cases, and after the following manner:

1. The General Synod may give advice or opinion, when complaints shall be brought before them by whole Synods, Ministeriums, Congregations, or individual Ministers, concerning doctrine or discipline. They shall, however, be extremely careful, that the consciences of ministers of the gospel be not burdened with human inventions, laws or devices, and that no one be oppressed by reason of differences of opinion on non-fundamental doctrines.

2. If parties, differing in matters of doctrine and discipline, refer the cause of difference in a brotherly manner to the General Synod, they shall institute a close and exact scrutiny and examination thereof, and give their opinion on the subject of difference, according to their best insight of right, equity, brotherly love and truth.

3. If difference between Synods be referred, the votes thereon shall be taken by Synods, and the referring Synods shall have no vote.

SECT. VI. The General Synod may devise plans for Seminaries of Education and Missionary Institutions, as well as for the aid of poor ministers, and the widows and orphans of poor ministers, and endeavor, with the help of God, to carry them into effect.

SECT. VII. The General Synod may also institute and create a treasury, for the effectual advancement of its purposes.

sented and recommended for adoption to the different Synods

SECT. VIII. The General Synod shall apply all their powers, their prayers and their means, towards the prevention of schisms among us; be sedulously and incessantly regardful of the circumstances of the times, and of every casual rise and progress of unity of sentiment among Christians in general, in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer's kingdom may not pass by neglected and unavailing.

ARTICLE IV.

The General Synod shall choose from among their own number a President and Secretary; and from among their own number or elsewhere, as soon as it may be necessary, a Treasurer. They shall continue in office until the next succeeding convention. The same person is at all times re-eligible as Secretary or Treasurer; but no one may be elected President more than two conventions in succession, and the same person cannot thereafter be elected for the two successively following conventions.

SECT. I. The President shall act as chairman of the convention. He may make motions, give his opinion, and vote like every other member. With the consent and concurrence of the minister of the place, where the convention is held, he shall appoint the several preachers during the convention.—He shall subscribe all letters, written advices, resolutions and proceedings of the Synod. In extraordinary cases, and by request of any one of the acknowledged Synods made known to him in the form of a Synodical or Ministerial resolution, he may call together special conventions of the General Synod. In case the business of the Secretary become too burdensome for one person to execute, he shall, with the concurrence of the Secretary, appoint an assistant Secretary, and make known to him what portion of the labors he ought to undertake.

SECT. II. The Secretary shall keep a journal of the proceedings, write, attest, take care of all the documents and writings, make known the time and place of the convention, through the medium of the public prints, at least three months beforehand, and in the special or extraordinary cases mentioned in the foregoing section, he shall give written notice thereof to each of the special Synods or Ministeriums.

SECT. III. If the President or Secretary in the intermediate time between the conventions, depart this life, resign his office, or become incapable of executing the same, the next in office shall take his place and perform his duties; if it be the Treasurer, then the President shall appoint another Treasurer, *ad interim* in his stead.

SECT. IV. The Treasurer shall keep an account of the receipts and expenditures of the Synod. He shall give receipts for all moneys put into his hands. He shall not pay any moneys out of his hands but by order of the President, attested by the Secretary, in pursuance of a resolution of the Synod to that effect. At every convention of the Synod he shall render account.

ARTICLE V.

The course of business shall be conducted as follows, viz :

1. The deputies shall give personal notice of their arrival to the minister of the place, or if the congregation be destitute of a minister, to any other person appointed by the congregation for the purpose, who shall make known to them their place of residence, and the place, where the session shall be held.

2. At nine o'clock in the forenoon of the first week-day of the time of convention, the session shall begin and be opened with prayer.

3. The President elected by the former convention, shall act as chairman till another President be chosen. In case of his absence the persons present may, on motion made and seconded, appoint another in his stead.

united in the General Synod.¹ In the Pastoral Address,² issued by authority, the General Synod defines its position, and declares its design to be not to produce an absolute uniformity in minor points of doctrine, for we have no reason to believe that this existed, even in the primitive church; but expresses the opinion that whilst the grand doctrines of the Reformation are absolutely insisted upon, every minister and layman should have full liberty to approach the study of the Bible, untrammelled by the shackles of human creeds. The General Synod, therefore, only requires of those who are attached to her connexion, that they hold the fundamental doctrines of the Gospel as taught in the Augsburg Confession, and in all minor points imposing no restrictions. It asserts that it has no power to call to account the members of individual Synods for any offence in doctrine or practice; nay, if it were known to her that some member had been guilty of the most flagrant

4. The members shall give in to the chairman their attestations or certificates. For all the deputies from any one particular Synod, one certificate, signed by the President and attested by the Secretary of that Synod, shall be deemed sufficient, and all the members of the same Synod shall sit together.

5. If a majority of the deputies of a majority of the Synods, attached to the General Synod, be present, the business shall go on. If this proportion be lacking, the members present may, from time to time postpone the session of the convention.

6. The President, Secretary and Treasurer shall be elected by ballot, on the first day of the session, and so soon as the members shall have given in their certificates.

7. The proceedings of the former convention shall be read by the Secretary.

8. Hereupon follow the several portions of business according to article III. section for section.

9. Now other mixed motions may be made, concerning the subjects already discussed, or any other matters that may occur.

10. In conclusion, the General Synod shall appoint, by ballot, the time and place of the next convention, observing at all times, however, that one convention, at least, be held every three years.

ARTICLE VI.

The General Synod may make whatever by-laws they may deem necessary; but the said by-laws do not contradict the spirit of the Constitution.

No alteration of this Constitution may be made except by the consent of two-thirds of the Synods attached to this convention; an exact copy of the intended alterations to be sent by the Secretary to all the Presidents of the District Synods in connection with this body, with the request, that they would lay them before their respective Synods for decision.

¹ The Constitution for District Synods was framed by Rev. Dr. S. S. Schmucker.

² This Address was prepared by Rev. Drs. D. F. Schaeffer, B. Kurtz and S. S. Schmucker.

crimes, or of fundamental heresy, she has no power to call him to account, and could do no more than admonish the individual Synod, to which the offender belongs, to take cognizance of the case. If, however, a Synod should refuse to require orthodoxy on fundamental points of her members, then she could be excluded from the General Synod, by a vote of the body. The several Synods constituting the General Synod, are regarded as so many independent ecclesiastical polities, associated merely for the promotion of brotherly love, and for the concentration of their energies, in effecting such objects as are of general interest, and such as one Synod alone could not accomplish.

Sixth Meeting of the General Synod,¹

assembled at Frederick, Md., October 1831. In addition to the Synods represented at the last convention, there were delegates present from the Hartwick Synod, recently established, and embracing as its territory the western part of the State of New York. At this meeting the want of a church literature seems to have been most felt, and the principal item of business was in relation to this subject. The following action was unanimously adopted:²

Whereas, this body has been solicited by several of the Synods connected with it, to encourage the publication of such works as are calculated to meet the practical wants of our church members, to correct the erroneous views of our doctrines and discipline prevailing in some sections of our country, and to disseminate, as far as possible, the pure and salutary doctrines of the Lutheran church; therefore,

Resolved, That this Synod will cheerfully encourage, by its sanction, the publication of the following works: 1. The *Lutheran Manual*, to contain the doctrinal articles of the Augsburg Confession, with brief notes; the entire system of church government, as published by the General Synod, and a very brief sketch of the history of the Lutheran church, from its origin to the present time. 2. A similar work in the German language. 3. The *Lutheran Preacher*, to contain a series of sermons on the prominent articles of practical Theology. 4. A translation of Arndt's True Christianity, as abridged by Vettersten. 5. The *Lutheran Panoplist*, or *Controversial Tracts*. 6. A Liturgy in the English language, having reference to works of this kind now used in different parts of our

¹ The officers elected were, Rev. Dr. D. F. Schaeffer, *President*; Rev. Dr. G. A. Lintner, *Secretary*; Hon. Charles A. Barnitz, *Treasurer*.

² On motion of Rev. Dr. S. S. Schmucker.

church. The Synod determined to elect by ballot fifteen clergymen¹ as an editing committee to prepare these works. It was intended that when an individual had completed the work, which he had undertaken, he should transmit it to the Book Committee² for careful examination. If approved by a majority of this committee, the author was to be furnished with authority to publish it under the sanction of the General Synod. It was proposed that one-half of the pecuniary profit, derived from the sale of these works, should be paid into the treasury, to constitute a fund for the relief of super-annuated ministers, belonging to the Synods in connexion with the General Synod, and their widows and orphans. The *Lutheran Observer*, an English periodical, a semi-monthly, published in Baltimore, Md., and the *Evangelical Magazine*, a German work, published monthly, at Gettysburg, Pa., were recommended to public confidence and patronage.³

*Seventh Meeting of the General Synod*⁴

was held in the city of Baltimore, 1833. Delegates were present from the Synods of North Carolina, of Maryland, West Pennsylvania and Hartwick. At this meeting the subject of union with the German Reformed church was discussed, and the following preamble and resolution adopted:⁵

Whereas, the subject of a union, between the Lutheran and German Reformed churches in this country, has been of late agitated in various Synods, without coming to any definite conclusion, because of a diversity of opinion, that exists among the brethren, as to its practicability and expediency, and as a subject so essentially affecting the interests of the church demands the most mature deliberation, therefore,

¹ The *Editing Committee* elected by the Synod were, Rev. Drs. J. D. Kurtz, J. G. Schmucker, E. L. Hazelius, S. S. Schmucker, G. B. Miller, J. Bachman, C. P. Krauth, D. F. Schaeffer, G. A. Lintner, J. G. Morris, J. C. Baker, Rev. Messrs. William Schmidt, G. Schober, J. N. Hoffman, C. Hinckel.

² The *Book Committee*—Rev. Drs. S. S. Schmucker, D. F. Schaeffer, J. G. Morris, J. G. Schmucker, E. L. Hazelius.

³ The *Lutheran Observer* was established in the year 1831, by Rev. Dr. Morris, who continued for two years as its editor. It passed into the hands of Rev. Dr. Kurtz in 1833, by whom it has ever since been conducted. The *Evangelical Magazine* was started in 1829, and its publication continued for four years. Rev. J. Herbat was its editor the first year, and Dr. S. S. Schmucker the second, and Drs. Schmucker and Hazelius conducted it jointly the last two years.

⁴ Officers—Rev. Dr. D. F. Schaeffer, *President*; Rev. Dr. G. A. Lintner, *Secretary*; C. A. Morris, Esq., *Treasurer*.

⁵ On motion of Rev. Dr. J. G. Morris, of Baltimore, Md.

Resolved, That a committee of three members from this body, be appointed to report to the next General Synod, on the advantage or disadvantage of a union of the two churches in this country; on the principal difficulties in the way of the accomplishment of a union of the two churches; on the specific basis of a union, both as it respects doctrine, church government and ecclesiastical usages. Rev. Drs. J. G. Morris, J. G. Schmucker and G. A. Lintner were appointed the committee, who reported at the next meeting, that they could not come to any definite conclusion upon the question; they were, therefore, discharged from the further consideration of the subject.

At this Convention, a recommendation was passed, that the district Synods in connexion with the General Synod, adopt a uniform rule, requiring ministers and congregations to unite with the respective Synods, within whose bounds they may be located. Our ministers and churches were also recommended¹ to celebrate the 31st of October in each year, in commemoration of the commencement of the Reformation. A resolution was likewise adopted,² expressing the deep interest of the General Synod in the Temperance Reformation, regarding the efforts made to promote this cause, as claiming the support and coöperation of the friends of true religion in our church; and earnestly recommending the formation of temperance societies to the people in our connexion. The subject of missions likewise engaged the attention of the brethren, and a committee, consisting of Rev. Drs. J. G. Schmucker, D. F. Schaeffer, G. A. Lintner, Rev. H. Græber, appointed to present a report on this subject to the next Convention. This committee submitted an elaborate and valuable document at the next meeting, to which reference was made in the last number of the Review. The Book Committee reported the publication of the large edition of the Hymn Book, together with the Liturgy, prepared by Rev. Dr. Lintner, and approved by the committee; and likewise the Catechism, which had been for some time in use. The translation of *Arndt's True Christianity*, by Rev. J. N. Hoffman, and the *Augsburg Confession* with explanatory notes, and Formula for churches and Synods by Dr. S. S. Schmucker, were also ready for the press. These had not been submitted to the committee, as the opinion appeared to prevail, and very correctly too, that authors should publish their productions on their own responsibility, that the reference of every thing a man wrote to a committee for en-

¹ On motion of Rev. C. F. Heyer, of Somerset, Pa.

² On motion of Rev. Dr. Lintner, of Schoharie, N. Y.

dorsement, might give rise to an inquisitorial power in the church, tyrannical and oppressive. A collection of Hymns for the use of Sunday schools, compiled by Rev. Dr. Krauth, was transferred to the General Synod, as its property, by the publisher, Mr. C. Dull, of Philadelphia, with the view of having it adopted by the Synod for our Sabbath schools. At this meeting a society was formed for the relief of super-annuated clergymen. The Pastoral Address¹ refers to the increase of vital religion in the church, and to the copious effusions of the Holy Spirit upon our people. Individual churches are said to have risen into activity, and whole Synods been quickened into new life and energy. The reports received exhibited a most interesting state of things. The Lord seems evidently to be doing a great work in our midst. There is a spirit of devotion and zeal in the cause of religion, hitherto unknown, and an increased attention to the means of grace. The word of God is deemed more precious, and the worship and ordinances of the church excite a deeper interest in the minds of the people, than at any former period. Prayer meetings are increasing in number and usefulness. Their importance is deeply realized by many, who were formerly strangers to their blessed influence.

Eighth Meeting of the General Synod²

was held in York, Pa., June, 1835. In addition to the Synods represented in the last Convention, delegates appeared and were cordially received, from the Synod of South Carolina. At this meeting Rev. Drs. D. F. Schaeffer, J. G. Morris, J. Bachman, C. P. Krauth, and Rev. Messrs. Emanuel Keller, J. Z. Senderling, S. Rothrock, were appointed to amend the forms in the Liturgy, and to prepare a series of prayers, to be appended to the Hymn Book of the General Synod. A devotional book on the Lord's Supper, in the German language, by Rev. J. H. Bernheim, after an examination of its merits by a committee appointed for the purpose, was commended to the church as a useful manual in understanding and appreciating the solemn ordinance, to which it refers. The principal points of interest however, that elicited attention were, *Missions* and *Beneficiary Education*. The feeling prevailed that the cause of missions was the cause of God; that it was the duty of the church to supply the destitution at home, and to put forth

¹ This address is signed by Rev. Drs. D. F. Schaeffer and G. A. Lintnei.

² Officers—Rev. Dr. J. Bachman, *President*; Rev. J. Z. Senderling, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

efforts for the evangelization of the heathen. But how could this be accomplished without a well educated, pious ministry? And how could a ministry be secured, unaided by the operations of a beneficiary education? For how shall they hear without a preacher, and how shall they preach, except they be sent, and to this declaration of the Apostle was added the sentiment, how shall they be sent if we have not suitable men, and how shall we obtain men of the right spirit and proper qualifications, unless we educate them? At this Convention the Parent Education Society was organized, which has ever since been in successful operation, and the instrument, in the Providence of God, of sending so many young men into the ministry of reconciliation. The Pastoral Address,¹ on this occasion, refers to the advancement of christian piety and active benevolence in the church, to the increasing interest felt among our members, in Prayer meetings, Sabbath schools, Bible, Tract and Temperance Associations, in Missionary and Education societies, to a strong desire, expressed by our congregations, not only for a learned, but also for a pious ministry, and to the disposition, prevalent among young men to devote their powers to the work of the ministry. The strength of the church is represented to be two hundred and twenty ministers and about seventy thousand communicants, and its influence extending. It notices the change in public sentiment in reference to our church, the kind estimation in which she is beginning to be regarded by other denominations, and the strong hold she is gaining upon public confidence and regard. The General Synod, under Divine Providence, is considered among the primary causes of her prosperity; it has revived the churches, diffused the spirit of the Reformation, fired with new zeal ministers and laymen, elevated the standard of piety, produced a spirit of benevolence, furnished, by means of her seminaries, ministers for congregations ready to perish, and through the medium of her publications, bread to those starving in foreign lands. Reference is also made to the bright and cheering prospects of our Zion; and the encouraging condition of things is ascribed to the guidance and superintending care of the Great Head of the church.

Ninth Meeting of the General Synod:

occurred at Hagerstown, Md., June 1837. In addition to the Synods represented in the last Convention, delegates were

¹ This Address is signed by Rev. Dr. Bachman and Rev. J. Z. Senderling.

² Officers—Rev. Dr. Bachman, *President*; Rev. A. H. Lochman, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

present from the Synod of New York, which had assisted in the formation of the General Synod, in 1820, whose appearance was hailed by the Convention with peculiar gratification.

At this meeting the ordinary business claimed the attention of the brethren. There was nothing new of general interest introduced, except the action on the subject of Foreign Missions, and the formation of the Foreign Missionary Society, the history of which was presented in the last number of the Review. In the Pastoral Address¹ allusion is made to the brightening aspect of the church, and the manifestations of God's grace towards us. Although the church has suffered in the estimation of other denominations, in consequence of the services of the sanctuary having been exclusively conducted in the German language, the opinion is expressed, that our doctrines, our institutions, and our operations must secure respect and command regard, wherever they are known. The address speaks of the difficulties, which are encountered by the church, in consequence of the heterogeneous materials introduced among us by the continued tide of immigration. National feelings, language, predilections and peculiarities give complexion to their ecclesiastical relations, and require time before they can adapt themselves to our institutions, and unite with us in our efforts. Reference is also made to the pressing wants of the church, and to the fact that, because of the destitution of the church, many young men were forced into the field of labor, contrary to their own wishes, and before they were properly qualified for the service. The church is represented as embracing two hundred and fifty ministers and nine hundred congregations. The tone of piety is said to be elevated, the spirit of benevolence and enterprise very much raised, and the character of the church greatly improved.

Tenth Meeting of the General Synod²

was held in Chambersburg, Pa., June 1839. The Synod of Virginia, which formerly constituted a part of the Synod of Maryland, was admitted at this session, as an integral part of the General Synod. At this meeting the power and influence of the General Synod, the nature and authority of creeds and confessions, the sentiments of our church on various disputed points, were discussed in a spirit of love and harmony. Various propositions were made, and as many substitutes offered,

¹ Signed by Rev. A. H. Lochman, of York, Pa.

² Officers—Rev. Dr. Hazelius, *President*; Rev. Dr. Morris, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

without coming to any satisfactory decision. The discussion closed with the adoption of the following resolution :

Resolved, That we continue to view the *Lutheran Observer*, published by Dr. B. Kurtz, of Baltimore, Md., and the *Lutherische Kirchenzeitung*, published by Professor Schmidt, of Easton, Pa., as able advocates of the cause of evangelical religion in our church, and that we recommend them to the cordial support of our people.

The feeling seemed to prevail, that it was not the province of the General Synod to establish any Theological basis, or to propose any test of Lutheran orthodoxy ; that it was merely an advisory council of the church, and that, however men might differ upon points, that were regarded as non-essential, they could still meet together in this General Convention, to deliberate on the means best calculated to promote the general interests of the church. It is not the business of the General Synod to inquire in reference to any Synod applying for admission into its connexion, whether it gives only a qualified assent to the Augsburg Confession, or whether it subscribes to every sentiment contained in the Symbolical Books. From the very beginning, it was understood, that no such touch-stone should be applied. There has always been among us a difference of opinion, with regard to some disputed points, and in many sections of the church a great sensitiveness on the subject has existed. We approve of the course taken by the General Synod. It has never attempted to interfere in these matters or, even in an advisory manner, endeavored to exercise any control in this respect, over the district Synods. It is the true position. We have no sympathy for that illiberal, exclusive spirit manifested in some quarters. We look with no favor upon proscriptive intolerance, whether found in those, who represent what is called the Old Lutheran system, or those who are disposed to question the orthodoxy of all, who do not chime in with their doctrinal views, or subscribe to their theological basis. We do not wish to be stretched out upon any Procrustean bed, no matter by whom it is offered to us. Whilst we are not among the number of those, who place an undue reliance upon the standards of the church, we do not think the less of those, who can adopt them in full, and most cheerfully do we fellowship with them. They have our confidence, and we honor them for expressing their conscientious convictions. We only ask, that we may experience at their hands the same forbearance. Whilst we cordially concede to them the right of thinking for themselves, we earnestly claim the same privilege for ourselves. But, as we hold so much in common, agree on

so many questions of christian faith, and receive the grand fundamental doctrines of our beloved church, all those truths that are so precious to the believer, shall we exalt the minor differences, into the places of chief importance? Can we not consent to differ on some points—the reception or rejection of which is of comparatively little moment—which are not, in any church, regarded as essential to salvation? Can we not still unite in efforts to build up the institutions of our church, to supply with the gospel the waste places of our Zion, and advance the Redeemer's Kingdom? We appreciate the importance of Confessions to a church. They are of great historical value. With Chalmers, we are willing to receive them as historical landmarks, as summaries of the principles of christianity, but not as adequate expositions of christian doctrine. For the Symbolical Books of our church we entertain the highest respect. We could not indulge in unkind expressions in reference to them, or hold them up to the ridicule of our neighbors. The early associations, connected with them, are too sacred. The good, they have accomplished, too important to be forgotten. The endorsement, they have received in past periods of the church, from good and worthy men, whose names we love to revere, entitles them to our profound respect. But, notwithstanding, they are human productions, and we cannot consent to regard their obligation as binding. We call no man master but Christ, and we acknowledge no authority as paramount but the word of God. We condemn the position occupied by all, whether of our own or any other denomination, who are more offended at what they conceive to be an attack upon the Confession than upon the Bible.

Rev. Dr. S. S. Schmucker's Appeal to the American churches on Christian Union, as well as Rev. Dr. S. W. Harkey's Lutheran Sunday School Question Book, was examined and commended to the consideration of the church. A special committee, consisting of Rev. Drs. C. F. Schaeffer, S. S. Schmucker and B. Kurtz, was appointed to open a correspondence with the companies of Lutherans recently arrived in the United States from Germany, and represented by Dr. C. E. Vehse and Rev. Mr. Stephan, for the purpose of communicating and receiving any desirable intelligence.

*Eleventh Meeting of the General Synod*¹

convened in Baltimore, Md., May 8, 1841, at which were pre-

¹ Officers—Rev. Dr. Lintner, *President*; Rev. Dr. C. A. Smith, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

sent delegates from the Synods of Maryland, West Pennsylvania, New York, Hartwick, North Carolina, South Carolina, Virginia, and the Synod of the West (admitted this session for the first time). The arrangements connected with the *Centenary Celebration*, principally occupied the attention of this Convention. The plan was reported to the Synod by a committee, previously appointed, consisting of Rev. Drs. B. Kurtz, S. S. Schmucker, H. N. Pohlman, Rev. Messrs. P. W. Hawkins, W. N. Sholl, W. Berly, J. P. Davis and W. Jenkins. The different district Synods were earnestly and affectionately recommended to set apart the coming year, commencing on the 31st of October, and terminating on the 31st of the same month, 1842, as a period of thanksgiving to God for blessings enjoyed by us as a people. It was proposed that during this period, meetings be held in the various congregations of our connexion, the object of which should be to awaken a more prayerful spirit, a deeper toned piety, and a more active benevolence; and by special and systematic exertions to obtain funds for the support of the prominent benevolent operations of the church. It was determined that an effort should be made to raise, at least, one hundred and fifty thousand dollars, to be appropriated to the endowment of our literary, theological, and other benevolent institutions; the money thus contributed to be regarded as a thank-offering to the Almighty. A committee¹ was appointed to prepare an appeal to the churches on the subject of the celebration, exhibiting the claims of the several objects for which funds were to be raised, and the obligation of the church to afford the desired support. Rev. Dr. B. Kurtz was also selected to write the *Life of Luther*, setting forth his opinions on cardinal theological points of doctrine, as a memorial of the Centenary Celebration.² The numerical strength of the church is stated in the appeal to be one thousand congregations, and about four hundred ministers. The only collegiate institution under the auspices of the church at this time, was Pennsylvania college, at Gettysburg. The theological seminaries mentioned were Hartwick, N. Y., Gettysburg, Pa., Columbus, Ohio, Lexington, S. C. The Centenary Celebration proved an almost entire failure. The effort was commenced, agents appointed, and some money collected, but comparatively little was accomplished. The friends of the scheme were most sadly disappointed in their expectations.

¹ Rev. Drs. C. A. Smith, S. S. Schmucker, and H. N. Pohlman.

² This work was subsequently committed to the hands of Rev. Dr. Reynolds, who had, some years ago, made considerable progress in its preparation. We hope it may yet be given to the public.

*Twelfth Meeting of the General Synod*¹

convened again in the city of Baltimore, May 1842. Delegates at this meeting appeared, for the first time, from the English Synod of Ohio, Alleghany Synod, Western Synod of Virginia, and Synod of East Pennsylvania; making in all, at this period in our history, twelve Synods in connexion with the General Synod. A committee, consisting of Rev. Dr. Morris and Gen. G. Hartman, was appointed to draw up a paper in recommendation of the *cent-a-week* plan of raising money for benevolent purposes. The committee subsequently submitted a series of resolutions, which were adopted, cordially approving of the *cent-a-week* plan, as being best adapted to the times, and the most reliable source of revenue; and most earnestly entreating the clergy to introduce it in their several congregations. The proceeds, derived from this plan, were to be appropriated to home and foreign missions, and beneficiary education. It was also proposed that the several district Synods, at their stated sessions, make this subject a part of their business, and the several congregations report as to the amount received during the current year. This system was introduced into some of our congregations, with very sanguine expectations as to the result, but we believe it was soon generally adandoned.

At this Convention a resolution was adopted,² directing the attention of the Synods in our connexion to the importance of furnishing the church with a well qualified ministry, and earnestly advising them not to license any young man to preach the gospel, unless he has taken a proper preparatory course, both literary and theological.

This is, indeed, a subject of great importance to the church, and much is it to be regretted, that so many young men have been commissioned by our Synods to preach the gospel, with preparation so inadequate for the work. We must have a well educated ministry, one that can challenge respect, and successfully combat error in the various forms, in which it is presented. We do not undervalue piety, for an unsanctified ministry is the greatest curse, that can be inflicted upon the church, but we must have learning united with piety, sanctified intellect of high cultivation, in those who minister at our altars as spiritual instructors. Education gives dignity and value to ministerial action, and increases an individual's power to exert an

¹ Officers—Rev. Dr. Morris, *President*; Rev. Dr. Smith, *Secretary*; Dr. D. Gilbert, *Treasurer*.

² On motion of Rev. Dr. Reynolds, of Columbus, Ohio.

influence for good. We fully agree with the editor of the *Lutheran Observer*, in the following sentiment, recently expressed by him: "The truth is, and it is folly to conceal it, our greatest need as a church, at this moment, after increased holiness, is an *educated ministry*. Great, good men are needed in every age and in every church! Why shall not the liberal soil on which we tread, and the free atmosphere in which we breathe, produce as many 'great men in Israel,' as many 'eloquent men and mighty in the Scriptures,' as any other church in the land?"¹

The question of the Liturgy was introduced again at this Synod, and the discussion resulted in the adoption of the following resolutions:

Resolved, That uniformity in public worship and in the forms and ceremonies proper to be used in the church, in conducting among us the various exercises of religion, can only be secured by providing, for the use of the church, a Liturgy that, by its superior merits, shall receive the sanction of the church at large.

Resolved, That the Synod regard the German Liturgy of the Synod of Pennsylvania as suitable for adoption among our German churches generally, and hereby accordingly recommend it.

Resolved, That Rev. Drs. Krauth, Schmidt, Reynolds, Morris, Kurtz, Smith and Keller, be a committee, whose duty it shall be to prepare a Liturgy in the English language, having a reference to the German Liturgy of the Synod of Pennsylvania as the basis of the same, as well as other liturgical forms now in use in the church.

At the meeting in New York (1848) the labors of the committee were brought to a close. The Liturgy was finally adopted, and recommended to the churches. The committee² were, however, continued, and directed to make such corrections, additions and improvements, as might be necessary or ordered by the Synod. The preparation of the work having principally devolved upon a single member of the committee, the thanks of the Synod were presented to Rev. Dr. Schmidt, for the care and great ability, with which he had performed the service.

Dr. Giustiniani's work, entitled *Papal Rome as it is, by a Roman*, was cordially recommended³ to the consideration of

¹ *Vide* *Lutheran Observer*, July 22, 1853.

² The committee, as now constituted, consists of Rev. Drs. Schmidt, Morris, Krauth, Kurtz, Smith, Schmucker and Sprecher.

³ On motion of Rev. Dr. Schmucker, of Gettysburg, Pa.

Protestants and Roman Catholics, as treating of a subject of great interest to the church and the world, and proceeding from one, who had enjoyed extraordinary facilities for obtaining correct information concerning the principles and plans of Papacy, at its fountain head. Dr. Hazelius' Church History was also endorsed¹ as a work conveying valuable information, and its circulation among our ministers and members recommended.

Friendly relations were established with the General Synod of the German Reformed church. The terms of correspondence² agreed upon were, that two ministers with alternates be appointed by each Synod, to attend the regular meetings, and sit in these bodies respectively, with the privilege of deliberating on all subjects that may come up before them, but not voting.³ It was further recommended to the several district Synods to adopt, as a rule, that ministers and members be permitted to transfer their membership from one church to the other, on being regularly dismissed, and presenting fair credentials.

The committee on the state of the church, report⁴ nineteen district Synods in the United States, four hundred and thirty ministers, thirteen hundred and seventy-one congregations, and one hundred and forty-seven thousand communicants. Since the last Convention, more than sixty men entered the ministry, and upwards of nine thousand were added to the membership. Three new Synods were formed, ninety congregations organized, and eighty houses of worship erected. The church, during the last year, throughout her length and breadth, is represented as having been signally blessed with most precious seasons of revival. From the most remote South to the North, pastors and people were refreshed with the gracious outpourings of the Holy Spirit. Never, perhaps, since the existence of our church as a distinct organization, were pastors and church members more active and faithful. In some congregations as many as five hundred souls were hopefully converted to God. Our literary and theological schools were also spiritually refreshed. Young men in a course of instruction, with the view of pursuing some secular avocation, were suddenly arrested, and devoted themselves to the service of God

¹ On motion of Rev. Dr. Bachman, of Charleston, S. C.

² The report is signed by Rev. Drs. Pohlman and Baugher. It was approved by Rev. Dr. Heiner, who appeared as a delegate from the German Reformed church.

³ The delegates appointed were Rev. Drs. Keller and Eichelberger.

⁴ This report is signed by Rev. Dr. Baugher, as chairman of the committee.

in the work of the ministry. In the report, reference is made to the gratifying fact, that general intelligence is diffusing itself more widely amongst our people, and the hope is expressed, that the children of the church, as well as others, wherever it can be effected, may be placed under the instruction, not only of learned, but pious teachers, that the heart, as well as the head, may be called into exercise, in its most elevated developments. The subject of the observance of the Sabbath, is earnestly recommended to the ministers and members of the church, that we may secure the blessing of God upon the church. The German immigrants are regarded as having demands upon our sympathies. They naturally have claims upon our attention, and ought to elicit our affections, from the fact that they come from the land, and speak the language of our fathers. The subject is urged upon the church as one of paramount importance. The report alludes to a class of laborers called exhorters, employed by the Synod of South Carolina with considerable success. These exhorters were under the direction and control of the pastors in charge, and were regular members of their congregations. Their duty was to conduct meetings for prayer, reading the scriptures, sermons, and other useful books, and as their title intimates, to exhort. The committee express the opinion, that under a judicious pastorship, well qualified laymen, in this capacity, may become very useful. The formation of Female associations, for the various benevolent operations of the church, is regarded with great favor. This mode of action is recommended, under the conviction that, as females, in the days of our Lord's pilgrimage on the earth, ministered to him, so now they may be equally active and useful, in ministering to the wants of his body, the church.

At this Convention was organized the Historical Society of the Lutheran church, the object of which is, to collect and preserve the literature of the church, and all documents pertaining to its history in this country. Several other churches have followed our example, and since established similar societies. The utility of the object none can question.¹

Thirteenth Meeting of the General Synod²

assembled in Philadelphia, May 16, 1845. Thirteen Synods were represented in the Convention. Delegates from the Mi-

¹ The collection is preserved in a separate case, in the library of the Theological Seminary, at Gettysburg, Pa. Professor Jacobs is the Curator.

² Officers—Rev. Dr. Pohlman, *President*; Rev. Professor Jacobs, *Secretary*; Dr. D. Gilbert, *Treasurer*.

ami Synod of Ohio were present for the first time. The Rev. Dr. B. J. Wallace appeared as a delegate from the General Assembly (New School) of the Presbyterian church, and was with much pleasure received. Rev. Drs. Morris and Reynolds, and Rev. N. W. Gærtner were appointed a committee to confer with Dr. Wallace, and report a plan of correspondence between the two churches, who subsequently brought in the following resolutions, which were unanimously adopted :

Resolved, That this General Synod cordially accede to the invitation of the General Assembly of the Presbyterian church, and do hereby enter into a fraternal correspondence with the church which it represents.

Resolved, That a delegate¹ be appointed to attend the next meeting of the General Assembly, in Philadelphia, on the third Thursday of May, 1846, and that this correspondence be regularly maintained.

Resolved, That this Synod cordially approve of the practice which has hitherto prevailed in our churches, and those of the Presbyterian church, of mutually inviting the ministry to sit as advisory members in ecclesiastical bodies; of inviting communicants in regular standing in either church, to partake of the Sacrament of the Lord's Supper in the other, and of the dismissal of church members at their own request, from the churches of the one, to those of the other denomination.

Resolved, That it be recommended to our district Synods, that ministers in good standing, desiring to pass from one of these bodies to the other, shall, upon application to the proper body, receive a certificate of ministerial standing.

The sentiment that prevailed in the Synod was, that as the unhesitating friends of the Reformation, and following in the footsteps of those great men who laid the foundations for many generations, of the Reformed and Lutheran churches, it was our duty to recognize the ministry and the brotherhood of all those churches, who "hold the Head, Christ Jesus." Whilst we should not be indifferent to the propriety of regular and orderly arrangements in the church of God, which is the pillar and ground of the truth, no attachment to any mode of church order, should lead us to attempt to invalidate the ministry, or the christian character of any portion of the church Catholic, whom God acknowledges by his spirit. On the contrary, we should earnestly unite with all those portions of the church, that would draw more closely the bond of christian union, and by cordial and fraternal recognition of each other, make pre-

¹ Rev. Dr. Pohlman was appointed, with Rev. Dr. Morris as alternate.

paration for the time, when brotherly affection shall still further extend to the removal of differences of opinion, as well as of feeling, when the fusion of the heart's emotions, under God's Holy Spirit, shall so level the mountains and elevate the valleys of sectarianism, as to prepare the way of the Lord in his coming millennial glory.

A memorial on the subject of christian union, by Rev. Dr. Schmucker, was received and adopted, and a committee on Christian Union, consisting of Rev. Drs. Schmucker, Krauth and Miller, Hon. W. C. Bouck and C. A. Morris, Esq., appointed, whose duty it should be to confer with similar committees appointed by other religious denominations, and with prominent individuals of different denominations, on the subject of christian union, and report to the next General Synod such measures as may be agreed upon in such conference, to be recommended to the different religious denominations. The design aimed at by the measure is declared to be, not the amalgamation of the several denominations into one church, or the diminution, in any degree, of the independent control of each denomination over its own affairs and interests; but to present to the world a more formal profession, and practical proof of our mutual recognition of each other, as integral parts of the visible church of Christ on earth, as well as our fundamental unity of faith, and readiness to coöperate harmoniously in the advancement of objects of common interest.

At the next Convention an elaborate report on the subject, was presented by Dr. Schmucker, exhibiting a plan by which union might be effected with some of the prominent christian denominations in the country, with happy results, without any interference with the separate organizations of any one. The doctrinal basis of the Evangelical Alliance, as agreed upon by the World's Convention, was recommended for adoption by the highest authority of each denomination. This embraces the divine inspiration, authority and sufficiency of the Holy scriptures, the right and duty of private interpretation of the Bible, the unity of the Godhead and the Trinity of persons therein, the utter depravity of human nature in consequence of the fall, the incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign, the justification of the sinner by faith alone, the work of the Holy Spirit in the conversion and sanctification of the sinner, the immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked, the divine institution of the chris-

tian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper. Other points contained in the report are, the regular interchange of delegates, and the coöperation of the different associated churches, in voluntary societies, local and general, particularly those designed to promote the Bible, Tract, Sabbath School and Foreign Missionary cause.

The committee on foreign correspondence, consisting of Rev. Drs. Schmucker, Morris, Schmidt, Pohlman and Kurtz, was instructed to prepare an address to the various ecclesiastical bodies of our church in Europe, and especially in Germany, setting forth the condition of our church in this country, and calculated to remove the false impressions which have been made there in regard to our doctrine and practice. Where no ecclesiastical organization existed, said address was to be sent to prominent evangelical ministers of the Lutheran and evangelical churches, or where thought expedient, published in some influential papers in the countries which it is thought desirable to reach. The committee was also directed to correspond with the several Missionary Societies in Germany, and to request them to direct their missionaries to the United States, to apply, on their arrival in this country, to said committee for instructions respecting the most suitable fields of labor, with the understanding that they spend at least one year in some one of the Theological Seminaries connected with the General Synod, previously to their employment as pastors.

At this Convention, a committee, consisting of Rev. Drs. Reynolds, Few Smith, Schmidt, C. F. Schaeffer, and Rev. P. A. Strobel, was appointed to examine the General Synod's Hymn Book, and report at the next meeting what, if any, alterations or additions should be made to the same. The committee, at the next meeting of the Synod, appeared with a report, carefully and judiciously prepared, suggesting various amendments. The report was adopted, and the committee enlarged, by the addition of one member from each Synod represented in the Convention, to make the proposed changes. The whole subject was subsequently referred to Rev. Drs. Reynolds, Baugher and Schmucker, and as the result of their labors the church is furnished with one of the best collections of hymns to be found in the English language, admirably adapted to the purposes of both public and private worship, and suited to every variety of occasion and circumstance.

At this meeting, Rev. Drs. Schmucker, Morris, Schmidt, Pohlman and Kurtz, were appointed to prepare and report to the next Convention, a clear and concise view of the doctrines

and practice of the American Lutheran church. The committee had the subject under consideration until the meeting held in Charleston, S. C., in 1850. The report presented by them was laid on the table, and they were discharged from further duty. The opinion prevailed among the committee, and in the Convention, that this was a subject upon which it was inexpedient to legislate. Differences on unimportant points, it was acknowledged, did exist in the church, but it was not the province of the General Synod to adopt a platform or establish any test, which would necessarily exclude from its connexion many, whose recognition as Lutherans could not be questioned.

A resolution was adopted, approving of the efforts of the American Bible Society, and expressing gratification with their generous efforts to supply our German population with the word of God, in their own native and energetic language. A vote of thanks was also expressed to the American Tract Society, for the interest manifested by them in the generous donation of two hundred dollars to our Foreign Missionary Society; and the system of colportage was also favorably regarded, as being admirably suited to the destitute sections of our country.

Rev. Dr. Baird, Secretary of the Foreign Evangelical Society, addressed the Synod, and presented interesting statements respecting the state of religion, and the spread of gospel truth in some of the Roman Catholic countries of Europe, and the cause of the Association was most cordially commended to all our Churches, and to the special attention of the monthly concert and prayer meetings in our Church.

The Synod passed resolutions on the subject of war, disapproving of a resort to arms as a means for the adjustment of national difficulties in the present age, and recommending all our churches to regard it as their solemn duty to pray and labor for its removal; also in reference to the importance and sacredness of the christian Sabbath, and the obligations of its holy observance; the duty of our congregations to make provision for the wants and necessities of members in indigent circumstances, without rendering it necessary for them to resort to any other source beyond their immediate relations and friends, and the church to which they belong. The appointment of the first Monday in January, annually, was recommended to the churches, as a day of special humiliation and prayer for the outpouring of the Spirit on our churches, our institutions, our foreign missions, and the whole world.

The church at this period, according to the statistics presented to the Convention, numbered five hundred and forty ministers, thirteen hundred and sixty-seven congregations, and one hundred and thirty-five thousand communicants.

At this meeting of the General Synod the Home Missionary Society was formed, which has ever since been in successful operation, and the instrument of so much good in supplying the destitute with the preached Gospel.

Fourteenth Meeting of the General Synod¹

convened in the city of New York, May 13, 1848. Delegates from fifteen Synods were in attendance. The Synods of Illinois, of the South West, and of Wittenberg, were admitted, for the first time, this session.

An interval of three years, one year longer than usual, had elapsed since the last Convention in Philadelphia, but the opinion prevailed, that these intervals should rather be diminished than increased. The idea was expressed in public and private, that annual conventions would best meet the interests and feelings of the brethren, and for the reduction of the travelling expenses, a more limited representation might attend from the district Synods. Two or three could as well represent the views of a particular Synod as six or eight.

At this Convention, Rev. Drs. Schmidt and Martin, and Rev. C. F. E. Stohman, were appointed to correspond with our Lutheran brethren in Nova Scotia and Canada, who are not connected with any Synods in the United States, for the purpose of ascertaining their condition, and establishing fraternal relations and intercourse between them and the General Synod; and likewise Rev. Drs. Reynolds and Schmidt, and Professor Hay for correspondence with the Evangelical Synods of the West, for the purpose of establishing friendly relations between them and the Synod, and with a view to the union of all parts of the Evangelical churches, in the great work of preaching the gospel to the German population of the West, and also with a reference to the organization of all parts of our church in this country, upon a common basis.²

At this meeting an appeal was presented, principally on disputed points of theology in the church, by Rev. N. B. Little,

¹ Officers—Rev. Dr. Krauth, *President*; Rev. Dr. Stork, *Secretary*; Dr. D. Gilbert, *Treasurer*.

² On motion of Rev. Dr. Reynolds, of Columbus, Ohio.

of Ohio. The document was referred to a committee consisting of Rev. Dr. Bachman, Rev. D. Eyster and Mr. G. Schryock, who subsequently reported that the spirit of our church, and the constitution of the General Synod tolerate free discussion in regard to the various views entertained in the church on theological subjects, and these can be better carried on through the medium of the public press, than by protracted debates on the floor of the General Synod. These publications, however, should always be characterized by respectful language, good temper and a christian spirit. As the committee were in possession of the testimony of only one of the interested parties, they therefore could not recommend any action as to the difficulties, that had arisen between the Miami Synod and Mr. Little. The report of the committee was adopted and the appeal returned.

Rev. Drs. Baugher and Harkey, and Professor Conrad were appointed to improve the Shorter Catechism, and to superintend the publication of the improved edition, with instructions to have the passages of Scripture printed in full, in the order of salvation, and to frame suitable questions, for the purpose of eliciting more fully the sense of the answers to the original questions. They were also directed to give the Scriptural proofs in full, and to improve the collection of Hymns.¹ This committee, at the late meeting in Winchester, Va., was at their own request, relieved from the performance of the duty. Professor Springer, Drs. Keller and Harkey, and Rev. W. H. Harrison were appointed to inquire into the expediency of establishing parochial schools within the bounds of our church, under the superintendence of the pastors and church councils of our congregations. At the next meeting of the General Synod a most interesting and elaborate report² was presented from this committee, in favor of such organizations.

Resolutions were also adopted,³ recommending the district Synods to direct their attention to the character of the music introduced into our churches, and the removal of the evils which exist. This is an important subject, and it is to be regretted that our Synods have never entered vigorously into the correction of these abuses, which are so general, and so frequently the occasion of complaint.

The thanks of the Synod were returned to the Book Company of the Lutheran church in Baltimore, for an appropria-

¹ On motion of Rev. Dr. Baugher, of Gettysburg, Pa.

² This report was prepared by Professor Springer, of Springfield, Ill.

³ On motion of Rev. Dr. Schmidt, of New York.

tion, making in all nearly nine hundred dollars contributed by the Company to the *ministers' fund*.¹

At this meeting a correspondence was entered into with the Cumberland Presbyterian church, and a delegate² appointed to attend their Assembly.

As we have progressed in our examination, we have several times had reason to regret that the statistics of the church have been so imperfectly collected. The materials for making out a full report of the condition of the church ought to be sent to the General Synod, so that, with more than approximate accuracy, the growth and strength of our church might be ascertained. We trust that this subject will receive attention, and that some one may be selected at the previous meeting, who may be willing to devote the time and labor to the preparation of so important a document. The committee on the state of the church cannot, for the want of the requisite *data* and adequate leisure, prepare such a report during the sessions of the Convention.

*Fifteenth Meeting of the General Synod*³

was held in Charleston, S. C., April 27, 1850. The Olive Branch Synod of the State of Indiana, was admitted for the first time, making in all sixteen Synods in connexion with the General Synod. The ordinary business was transacted, but nothing of special interest engaged the attention of the delegates. If, however, nothing were done at these Conventions, their influence would be salutary. It does the church good, occasionally to meet together, and to converse upon the general interests of our Zion, and to devise ways and means for the success of our benevolent movements. The representatives of different sections, views and interests, when they come in contact and compare notes, discover that there is not, after all, so great a difference among those, who are sometimes in controversy placed in opposite positions. If we only understood one another better, the points of agreement would be found very great, and the bond of attachment much stronger than we supposed.

¹ At the late meeting of the General Synod it was recommended to all the ministers in connexion with it, to take collections in their congregations annually, for the increase of the Pastors' fund. The amount of money at present invested, is nearly twenty-five hundred dollars. The Trustees of the fund are Messrs. P. W. Engs, A. Ockerhausen, M. M. Yeakle, Rev. J. L. Schock, and Rev. Dr. Strobel.

² Rev. Dr. Stork was appointed, with Professor Springer as alternate.

³ Officers—Rev. Dr. Schmucker, *President*; Rev. George Diehl, *Secretary*; Dr. D. Gilbert, *Treasurer*.

At this meeting the General Association of the Congregational churches in New Hampshire, proposed to open with us a fraternal correspondence, and to maintain an interchange of delegates. The proposition was acceded to,¹ and their expressions of christian sympathy and kind feeling reciprocated.

Rev. Drs. Morris, Kurtz, and Professor Jacobs were authorized to publish, in the name of, and under the responsibility of the General Synod, a Lutheran Almanac.² This Almanac was published for three successive years, and was found to be exceedingly useful for reference.³

The following resolution⁴ was unanimously adopted, and it is much to be regretted that Dr. Richards has not yet found time to perform the service which, we are certain, would be so acceptable to the church, and regarded with favor by the public. We wish to know more in reference to the early history of the Lutheran church in this country, and whilst it is a source of sincere regret, that at an early period, greater care was not taken to preserve facts important and valuable to our people, it is not too late, in some measure, to repair the loss, by collecting papers, memoirs, and other important documents relating to the patriarchs of our Church:

Resolved, That the General Synod regard with deep interest the proposed translation of the *Hallische Nachrichten*, by Rev. Dr. Richards, of the Pennsylvania Synod, furnishing as they do, much information in reference to the Lutheran church in America, and especially the labors of the first German missionaries in this country, and that we most cordially recommend the enterprise to the attention of our members.

A resolution was also adopted⁵ in reference to the *Evangelical Review*,⁶ edited by Rev. Drs. Krauth and Reynolds, and published at Gettysburg, Pa., rejoicing in its past success, and promising, as such a publication is demanded by the wants of the church, and cannot fail to render important service, that

¹ Rev. Dr. Pohlman was appointed delegate, with Rev. J. Z. Senderling as alternate.

² On motion of Rev. Dr. J. G. Morris, of Baltimore, Md.

³ T. Newton Kurtz, of Baltimore, Md., has just issued, on his own responsibility, an excellent Almanac for 1854. It contains the *Clerical Register* of our church, valuable intelligence respecting our literary, theological and benevolent institutions, and other interesting and useful information.

⁴ On motion of Professor Stoecker, of Gettysburg, Pa.

⁵ On motion of Rev. Dr. Stork, of Philadelphia, Pa.

⁶ Besides the *Evangelical Review*, there are, at the present time, published under the auspices of the Lutheran church, and devoted to its interests, ten periodicals. Five of these are printed either in the German or Norwegian language.

the effort should be made to extend its circulation, and increase its usefulness. A copy of Dr. Bachman's recent work *on the unity of the Human race*, having been presented by the author to all the delegates in attendance upon the meeting of the General Synod, it was unanimously

*Resolved,*¹ That the Synod regard with affectionate gratitude the present by Rev. Dr. Bachman to its members, of his recent contribution to the scientific defence of our holy faith, and that a copy be requested for the Historical Society of the Lutheran church.

A resolution was also adopted, approving of the efforts of the American Society for meliorating the condition of the Jews, and a recommendation passed in reference to the observance of uniformity among our members in the posture at prayer during public worship.

*Sixteenth Meeting of the General Synod**

assembled in Winchester, Va., May 21, 1853. There were present, one hundred and three members—fifty-eight clerical, and forty-five lay delegates. There were also fifty-eight visiting clergymen, with numerous lay brethren, in attendance, who were generously entertained with that warm hospitality, for which the citizens of the *Old Dominion* are so proverbial. The Synod of Pennsylvania at this meeting renewed its connexion with the General Synod, and three other Synods were admitted for the first time, viz: the Pittsburg Synod, Texas Synod, and the Synod of Northern Illinois. The General Synod, at the present time, embraces in its connexion twenty district Synods, viz: Synod of New York, Hartwick Synod, Synod of Pennsylvania, West Pennsylvania Synod, East Pennsylvania Synod, Alleghany Synod, Pittsburg Synod, Synod of Maryland, Virginia Synod, Synod of Western Virginia, Synod of North Carolina, Synod of South Carolina, Miami Synod, Wittenberg Synod, English Synod of Ohio, Olive Branch Synod (Indiana), Synod of Illinois, Synod of Northern Illinois, Synod of the South West, Synod of Texas.² An application for admission was presented, on the part of the Synod

¹ On motion of Rev. C. P. Krauth, of Winchester, Va.

² Officers—Rev. Dr. Bachman, *President*; Rev. C. A. Hay, *Secretary*; Hon. P. S. Michler *Treasurer*.

³ The following Lutheran Synods in the United States, are not represented in the General Synod, viz: Franckean Synod (N. Y.), Central Virginia Synod, Tennessee Synod, Eastern District Synod of Ohio, Western District Synod of Ohio, English Synod of Ohio and adjacent States, Indiana Synod, Michigan Synod, Missouri Synod, Wisconsin Synod, Buffalo Synod (N. Y.).

of India, but it was rejected because the constitution of the General Synod confines the union to district Synods, within the bounds of the United States. It was, however, proposed to acknowledge the Synod as a corresponding body, and to establish with it the most intimate and friendly relations.

A committee, consisting of Rev. Drs. W. J. Mann and S. W. Harkey, was appointed to open a correspondence with the brethren of the German Evangelical Church Union of the West, and to report the result of the correspondence to the next Convention. Rev. Dr. C. F. Schaeffer, and Rev. W. N. Sholl and C. W. Schaeffer, were appointed a committee, to correspond with the Professors of the various Evangelical Lutheran Theological Seminaries in the United States, for the purpose of ascertaining the probable causes which have, of late years, indisposed young men to prepare for the gospel ministry; what means may be employed for increasing the number of Theological students; and what has been the number of students in the course of preparation for the work, in every institution of the church, during each of the last five years. The committee were directed to give the result of their inquiries to the church, and to issue an appeal on the subject, to be read by the pastors to their congregations. We are glad to learn that the committee have already commenced their labors, and we trust, that from their investigations some important facts may be gathered. The paucity of candidates for the sacred ministry, is a subject which has recently engaged the attention of several ecclesiastical Conventions; from every direction the complaint is heard, that the existing ministry is inadequate to meet the demand of the times; and it is highly important that the church should be awakened to the real condition of things, and that some remedy, if possible, be applied to relieve the difficulty. If we were to express an opinion on the question, or to suggest a reason for the diminution of the number of candidates for this important and responsible work, we would be compelled to refer it to the low standard of piety in the churches, to the want of spirituality, which is so prevalent in the land. The spirit of the world has crept into the churches. The desire for gold, the love of gain, has seized hold of those who are called by the name of Christ. Men are making haste to be rich, and are absorbed in schemes of aggrandizement. They listen not to the word of God. They heed not the voice of conscience. The claims of the destitute are disregarded. Their hearts are closed to the appeals of the perishing. As a necessary consequence, the ambition of parents is directed to other walks of active life—there is little that is in-

viting in the sacred calling; they are desirous that their sons should engage in some lucrative occupation; they are unwilling to devote them to the laborious and self-denying work of preaching the gospel. Young men are disposed to consult present ease and personal comfort, to select what they regard as a more honorable profession, and to seek a more comfortable position in society. They do not possess that self-consecrating spirit, which would lead them to sacrifice their temporal interest, and prompt them to the hearty response, *Here am I, send me!* The church is unwilling to contribute to the extent, which duty requires, to the support of pious young men in indigent circumstances, whose hearts are constrained by the love of Christ into yearnings to preach his gospel. Promising and pious individuals, who are destitute of the means of obtaining a thorough education, do offer to prepare for this sacred work, but the funds are not furnished to sustain them. Although faithful, men are demanded for the service, our beneficiary operations are crippled; applicants for aid are rejected, because the funds are exhausted, and the Society is in debt. There is in our churches a want of prayer and faith, of love to Christ and interest in the conversion of the world! If we had more of the spirit of our Divine Master, if we were imbued more fully with the principles of our holy religion, if the love of God were more abundantly shed abroad in our hearts, and the baptism of the Holy Ghost more generally experienced, then would we see quite a different state of things in the church! The church would devote to this subject its prayerful attention, its systematic labors, its earnest spirit, its appropriate work. Genuine revivals would be more frequent, and the cause of ministerial education would receive a new impulse. Christians would be quickened in their zeal, and animated to more vigorous efforts, to more fervent prayers, and to more entire consecration in the cause, which they profess to love, and which it is their duty to promote! Then would they be inclined to come forward and give their wealth and their talents as an offering to the Lamb, and use all their influence *for the help of the Lord against the mighty*, to rescue other souls from ruin, to people new mansions in heaven, and to awaken new notes in praise of the Redeemer! The Lord hath spoken it! The harvest is great, and the laborers few: *Pray ye therefore the Lord of the harvest, that he would send forth (thrust forth) laborers into his harvest!*

The early religious instruction of the young, being regarded of the most vital importance, not only to the young themselves, but also to the church, pastors and parents are urged by the

Synod to give the subject their serious attention, and to set apart some portion of every Lord's day, or some other day, for the purpose. The efforts now in progress, in different sections of the country, for the suppression of intemperance, and the introduction into all our States of a prohibitory liquor law, were approved, and the coöperation of our ministers and people warmly solicited. The Lutheran Orphan House at Pittsburg, and the Female Seminary at Hagerstown, were commended to the attention of the churches, and pronounced worthy of their kind sympathies and liberal contributions.

From the report of the committee on the state of the church, we learn that the number of ministers, connected with the Synods represented in the General Synod, are five hundred and fifty-nine, congregations twelve hundred and twenty-nine, communicants one hundred and twelve thousand nine hundred and ninety-three.¹ The following Theological Seminaries are sustained by the Synods represented in the General Synod: Hartwick, N. Y.; Gettysburg, Pa., Lexington, S. C., Springfield, Ohio, Springfield, Illinois. The literary institutions principally controlled by them are, Pennsylvania College, Gettysburg, Pa., Wittenberg College, Springfield, Ohio, Illinois University, Springfield, Ill., Roanoke College, Salem, Virginia.²

Invitations for the next meeting of the General Synod were presented by Dayton, Ohio, Hagerstown, Md., and Philadelphia, Pittsburg, and Easton, Pa., but the majority of the members voted in favor of the claims of the West, and accordingly, Dayton was selected for the next Convention. The time decided upon is the 14th of June, 1855. Although there was not much business transacted at this meeting, yet all the delegates in attendance seemed to feel that its influence upon the church would be salutary. The kindest feeling and the greatest harmony prevailed. The discussions were most amicably conducted. A spirit of love and forbearance pervaded the Convention. There were differences of opinion among the delegates, on some questions of interest in the church, but this did not mar pleasant intercourse, or disturb the peace of the

¹ From data in our possession, we suppose that the whole number of ministers in our church is upwards of nine hundred, the number of congregations nearly three thousand, and the communicants two hundred and fifty thousand.

² The Literary and Theological institutions under the control of Synods not connected with the General Synod, and more generally patronized by them are, Capital University, Columbus, Ohio, Concordia College, St. Louis, Missouri, and the Theological Seminaries at Columbus, Ohio, and Fort Wayne, Indiana.

Convention. All appeared to feel and to act, as if they were brethren, called by the same name, and interested in the same work, disposed to coöperate for the advancement of vital piety in the church, and to labor in concert for the extension of the Redeemer's Kingdom. The General Synod furnishes an opportunity for the meetings of the General Societies¹ of the church, at which are presented the regular reports of their operations, addresses delivered, and important business transacted. This occasion was characterized by the deep interest manifested in these benevolent institutions, and the liberal contributions given for their support. Another most encouraging feature of this meeting is to be found in the character of the lay representation in attendance. The number was unusually large, and they were distinguished for their intelligence and efficiency. They seemed interested in the affairs of the church, and actively participated in the discussions of the Convention. It may be, that as a denomination, we have failed in not more fully developing our resources in this direction. We need the sympathies and aid of our laical brethren. Their interest should always be enlisted, and their efforts secured in every good cause. They should be taught and made continually to feel, that there is a work for them to perform; that God has committed to them an important trust, for the faithful improvement of which they will be held responsible; that there are certain duties, connected with the interests of the church, devolving upon them, and they, likewise, at the day of final reckoning, will be required to give an account of their stewardship.

But we must bring our article to a close. We fear we have already occupied too much space in the Review, and trespassed too long upon the attention of the reader. In conclusion, re-

¹ We subjoin for reference the names of the business committees of these General Societies:

PARENT EDUCATION SOCIETY. *Executive Committee*—Rev. Drs. Krauth and Schmucker, Profs. Jacobs and Muhlenberg, Rev. Messrs. Anstadt, Sentman and Ulrich: *Corresponding Secretary*, Rev. Dr. Baugher; *Treasurer*, Prof. M. L. Stoeber, Gettysburg, Pa.

FOREIGN MISSIONARY SOCIETY. *Executive Committee*—Rev. Drs. Pohlman and Strobel, and Rev. Messrs. W. N. Sholl and J. R. Keiser: *Corresponding Secretary*, Rev. J. Z. Senderling; *Treasurer*, Martin Buehler, Philadelphia.

HOME MISSIONARY SOCIETY. *Executive Committee*—Rev. Dr. Kurtz and Rev. Messrs. Seiss and Rizer: *Corresponding Secretary*, Rev. Dr. Morris; *Treasurer*, J. R. Drege, Baltimore.

CHURCH EXTENSION SOCIETY. *Executive Committee*—Messrs. W. Bridges, C. D. Hinks, Drs. D. Gilbert and D. Luther, and Prof. Haupt: *Corresponding Secretary*, Rev. E. W. Hutter; *Treasurer*, W. H. Heyl, Philada.

viewing our past history, have not the friends of our Zion reason to bless God for what has been accomplished, to feel grateful for the Divine blessing, which has hitherto accompanied them, to take courage, and to go forth with renewed strength and increased faith, in the discharge of their mission? There is much to cheer us in the past, and to urge us onward in the future. The aspect of things is full of promise. The church is decidedly and rapidly progressing. The signs of the times are more favorable than they have ever been. There is a growing disposition manifested in different portions of the church for closer union, and more combined effort in the work of the Lord. And may we not cherish the hope that the day is not far distant, when the whole Evangelical Lutheran church of this country, regarding only those points of doctrine in which we agree with each other, and the oracles of God, will labor together to extend the reign of *peace on earth and good will to men*, and to diffuse the influence of the gospel to the most distant parts of the globe, until *the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!*

ARTICLE VI.

THE ECCLESIASTICAL YEAR.

Translated from the German, by Rev. L. W. Heydenreich, Bethlehem, Pa.

THE church has become almost totally unconscious of the significancy of her ecclesiastical year. Many of her members know not even that she possesses a calendar. Some may perhaps even ask the question, what has the year to do with the church, or what has the church to do with the year? The sun rules the common year. One rotation of the earth around it constitutes the annual circle, which successively develops the lovely spring, the ardent summer, the rich autumn and the severe, silent winter. Each of these parts has its peculiar character. In the firmament of the church there also stands a sun, whose name is Jesus Christ; it shines by day and by night, for ever and ever. And as the earth moves around the visible sun, so the church moves around this sun of grace, so she travels through the sacred history of the Savior. Her spring is the lovely time of Christmas and Epiphany, when

Christ is born a man, when in his glory he declares himself to be the son of God with power. Her summer is the Lent and the Passion-time of Jesus Christ, in which the anticipation of his death rests upon her like heavy, sultry days, until at last the storm of death, so long approaching, breaks forth, and the flash of lightning descends out of the black sin-cloud and slays the righteous. Her harvest time and autumn are the days when the Holy Ghost is poured out upon the disciples, and when in the lovely, long Trinity Sundays, one kind of fruit after another of the gifts of grace of the Triune God is borne into the granary of the heart. The greatest diversity of events, in the life of the Lord, are crowded into this rich period. And wherever he stands, and whatever he does or asks, presents a field from which the believer may reap and gather. At last comes the severe and silent winter. From the twentieth Sunday after Trinity begin the Gospels which treat of the final things. Over the bier of the widow's son at Nain, around the death-bed of Jairus' daughter moans the stormy winter of life. Before the king who made a marriage feast, but found one amongst the guests that had not on a wedding garment, in presence of the king who would take account of his servants, and found amongst them a great debtor without repentance, we are chilled as by a keen winter frost. Names are recorded in the book of life and stricken out. The plants which the father has planted are gathered into the house, built for them before the foundation of the world. Those which he has not planted are destroyed. On the last Sunday, the twenty-seventh after Trinity, all the different Gospels which are used, treat of the entrance into the kingdom of glory. Thus on the first day of the ecclesiastical year, the Lord is announced in whom we may have life abundantly. On the last day believers have reached the goal of all their labors. The ecclesiastical year is a correct one, it is better regulated than the common year. It begins with its spring—messengers and spring, and ends not only with the winter, with death and judgment, but also with the victory over death and judgment. The common year begins with winter, and at its close it is again winter. There is no natural progress in it. The christian's life should be nothing but a journey around this heavenly orb, in order that he may experience its warming and enlightening influences.

ARTICLE VII.

FANNY FERN'S WRITINGS.

Fern Leaves from Fanny's Portfolio. With original designs by Fred. M. Coffin. Auburn: Derby and Miller, &c.—1853.

HERE is another instance of the power of the newspaper press, as well as of female genius. Mrs. Stowe has just reached the topmost wave of popularity, and achieved not merely a national, but a world-wide reputation, and here is another lady who produces a sensation which, if not as deep, is certainly in a fair way to be as widely diffused as the ever widening circle filled by the English language. To be sure, there is but little resemblance between the style and subject matter of Mrs. Stowe and of Fanny Fern, but both prove themselves to be true women, and show, in the most unmistakeable manner, where the true strength of woman lies, and in what direction her genius runs. And both have been introduced to the world, and taken their place as literary characters of the very highest rank, by the dingy columns of the newspaper, so often vainly employed by incipient writers as the ladder of fame. But in America (that is, in the United States, which may well stand as the representative of the whole continent) every body reads the newspapers, and he that reads one newspaper, reads the sum and substance of them all. We do not know which of the newspapers has the honor of having enabled Fanny Fern to make her *debut* before the American public, but her racy articles were soon caught up and copied from one to another, until you could scarcely take up a daily or a weekly sheet, without finding in some corner or other of it, something from "Fanny Fern," that would make you either laugh or cry.

In the book before us Fanny has done well in collecting these scattered gems, and presenting them to us in a casket in which the old ones shine with a brilliancy only increased by the new ones just gathered from the rich and apparently exhaustless mine of her own inimitable genius.

But what is it that charms us in this new candidate for popular favor, to whose touch every heart vibrates with a thrill either of joy or of pity, lighting up the face either with the quiet smile or the broad laugh, or moistening the eye with

those divine drops which prove that we are not yet all hardened into stone? We first noticed Fanny Fern as a satirical writer, and were glad to find something rather more sensible than "*Caudle Lectures*," and with a better moral than the *jeux d'esprit* sparkling in "Punch." No one could doubt the value of the "advice" given "to ladies," or that the half dozen brief paragraphs to which they were thus treated, would have more effect upon the heartless butterflies of fashion, than a whole volume of "Mrs. Chapone's Letters," or "Mrs. Somebody's Lectures to Young Ladies." Did she not lay all the clerks in all creation, to say nothing of New York, under everlasting obligations to her, when she penned such a paragraph as this:

"When the spirit moves you to amuse yourself with "shopping," be sure to ask the clerk for a thousand and one articles you have no intention of buying. Never mind the trouble you make him; that's part of the trade. Pull the fingers of the gloves you are examining quite out of shape; inquire for some nondescript color, or some scarce number, and, when it is found, "think you won't take any this morning;" then, keep him an hour hunting for your sun-shade, which you, at length, recollect you "left at home;" and depart without having invested a solitary cent."

There is a knowledge of human nature, and its application to the affairs of every-day life that at once "comes home to the bosoms and business of us all"—dry-goods clerks especially—that no one can fail to appreciate. And sharp as the tone is, even lady readers cannot fail to feel that it is directed to their good no less than to the comfort of society in general. So is it also in the "*Model Widow*," as well as in "*The Tear of a Wife*."

Satire, it has been said, is a poor way of reforming the world. But we beg leave to differ from this moral maxim. It is just as true now as it was in the days of Horace, that

"*Ridiculum acri*

Fortius et melius magnas plerumque secat res."

There are a great many people who can be reached by no other means. Encased in the impenetrable armor of hypocrisy, or conventional christianity, or fashionable folly, or self-complacency, they are equally ignorant of the laws of morality, and deaf to the gospel of self-denying christianity. Nothing remains, therefore, but to hold up to them the mirror of nature and let them see themselves in their own unmitigated deformity. They may thus be made acquainted with their shortcomings, and impelled to seek after something better. Can

any one doubt the value of the sermon preached to "*The Model Minister*?" Where is the congregation to which it does not say "a word in season," either to the pastor or to the people? Ah! we can scarcely refrain from giving it entire, lest some of our poor brethren may not have got hold of it, or one of our intelligent readers may have missed it. But take the following touches:

"He never exchanges; preaches round and round the commandments in such a circular way as not to hit the peculiarities of any of his parishioners; selects a hymn to suit the singing choir instead of himself; visits all his people once a month, and receives their visits whenever they choose to inflict them; brings forth things "new and old" every Sunday, more particularly new; looks upon bronchitis, throat complaints, and journeys to Europe, as modern humbugs; never wears a better coat than any of his parishioners; has the eloquence of Paul, the wisdom of Solomon, the patience of Job, the meekness of Moses, the constitution of an elephant, and—lives on two hundred dollars a year!"

Ah! where is the congregation that does not want such a minister, and is not, at least in some of its busiest members, in incessant tribulation if there is a suspicion that "our preacher" is of a different character?

We do not at all imply in this that "ridicule is the test of truth." We are but too well aware how often the envenomed shafts of infidelity and immorality have been hurled, in order to pour contempt upon the most sacred truths, or to undermine the foundations of virtue. But it is noticeable in Fanny Fern, that the arrows of her keen wit are never shot against anything that is good, but are ever used in the defence of the right. Some, to be sure, may think that she makes too free with sacred things, such as the pulpit and its minister, the Sabbath and its proper observance. But such is not our opinion. The minister who is qualified for his station, and endeavors faithfully to discharge its duties, will be but the more beloved and respected, for laying aside those offensive eccentricities against which he is thus playfully warned, and Sunday will become a much more christian Sabbath by being delivered from the Pharisaic ceremonial which some folks would fasten upon it. No one can read "Fanny's" "*Sunday Morning Soliloquy*," and doubt whether she is a true woman in the reality of her religious feelings. Who can doubt that this comes from the heart:

"I always feel happier if I go to church. I always come home wishing I was more of a saint and less of a sinner. 'The

little trifles and vexations of every-day life dwindle when viewed from Mount Calvary. One thinks tearfully of the hasty word, when its meek sufferer is mentioned. Ah! we have need of all these helps to arrest the tide of worldliness which rushes over our spirit through the week. The stupidest preacher utters some truths. If the messenger have a stammering tongue, I'll think more of his errand and the Master who sent him."

But "Fanny" is an unsparing enemy of all cant, and this is, perhaps, the great secret of her satirical power. There is no doubt at all that we live in times of most unmitigated and almost universal cant. The cant of religion is, in all conscience, bad enough, and we have it in every form that can excite disgust, and, if it were possible, repel men from all that is most holy and most attractive to the human soul. * Turn where we may, there is no escaping from it. Every denomination is infested by it, from that which is perpetually canting about "the church," "our venerable liturgy," "the true Catholic," &c., &c., to that which eschews all forms and ceremonies, but has converted language into a set of stereotyped forms, and "thees" and "thous," until a man who has any ear for either "English pure and undefiled," or for the simplest rules of grammar, has his teeth almost set on edge. But the cant of religion is thrown quite into the background by the cant of politics, of trade, of fashion, of philanthropy, of reform, of rights, of conservatism, or any other fixed idea that gets into the hard heads of any set or section of brother Jonathan's hopeful children. It is the thousand follies and foibles of this cant that Fanny Fern so well hits off, and for her smartness at which we most freely forgive her any little mistake that she occasionally makes.

But satire is not the sole vocation of Fanny Fern. She is a true woman in her sympathy, her pity, her love. Nowhere do we find truer touches of the pathetic than in her simple fragments. To those who associate satire with the idea of severity, unkindness, misanthropy, or malevolence even, this may seem strange. But it is a potent fact, that the most effective satirists have been those whose temperaments were the most genial, and their hearts as "full of the milk of human kindness" as is at all compatible with the existing state of things in this disjointed world of ours. Witness the cases of Horace, of Addison, of Cowper, and of other well known writers in this department of literature. We can even believe it possible that Thackeray, with all his coarse sketchings of the worst elements in modern Babylon, may be a very amiable

man. Nor is this so hard to understand, or difficult to account for, that those who have such loving hearts should occasionally use such bitter words. The very love of the good makes them intolerant of the bad. It is the rough voice of the indulgent old uncle, pretending to be very angry with his scapegrace of a nephew, whom he longs to press to his heart. Be this as it may, there can be no doubt of the deep tenderness that dwells in the heart of Fanny Fern. If you doubt it, read "*The still small voice*" and "*Our Hatty*," and "*Little Charley*," and a score of other pieces that stir up the deepest fountains of emotion in the human heart.

But Fanny Fern is not a mere sentimentalist, a retailer of pretty pathos, a dealer in lovesick legends, over which boarding-school misses may pour forth their copious tears, and then long for such a loving Adonis, and imagine themselves the victims of hard hearted parents and guardians. On the contrary, bating an occasional flight of fancy, she ever dwells with the realities of life, aye, and with not a few of the sternest. But the relations of husbands and wives, parents and children, the suffering, and those who might be their saviors, these are the themes to which she is perpetually recurring, especially in the volume which we are now considering, and which contains a large number of pieces that we have never before seen in print. We cannot but think that the effect of her writings will be most salutary in almost every department of social life, especially in that peculiar class of city and country society to which it is more immediately addressed. Who can fail to be a better mother, a better father, after reading "*The still small voice*," or "*The ball-room and the nursery*?" Can the most heartless devotee of fashion fail to be softened by such touching appeals?

But above all, Fanny is the fast friend of children. She has well studied all their little wants, and all their deep wrongs (even that of over indulgence, as may be seen in "*Cecile Grey*," and is just as intent on restoring them to their "*rights*" as any "convention" of silly women ever was on setting aside the teachings of St. Paul, and making themselves as ridiculous and disagreeable as possible. She really writes as if she were in earnest, when she says:

"Never mind. I wish I was mother to the whole of you. Such glorious times as we'd have! Reading pretty books that had no big words in 'em; going to school where you could sneeze without getting a rap on the head for not asking leave first; and going to church on the quiet, blessed Sabbath,

where the minister, like our dear Savior, sometimes remembered to "take little children in his arms and bless them."

"O, I tell you, my little pets, Fanny is sick of din, and strife, and envy, and uncharitableness!—and she'd rather, by ten thousand, live in a little world full of fresh, guileless, loving little children, than in this great museum full of such dry dusty, withered hearts."

There speaks the genuine mother, or the "old maid" of an aunt who is the very next best friend that children have upon earth, after their mother.

But we must be done with these extracts, and with this commentary on this candidate for popular favor, who, we verily believe, better deserves it than one-half of the demagogues who are annually elected to Congress. Yes, and we take it as a sign for good, that the people so generally appreciate Fanny's book. It shows that they are not only, what we have never doubted, improveable, but, what is more important, improving—at least in their taste. May she also keep on improving, as she has so obviously done within the brief period of her authorship, and furnish us with not only many little pieces, but even with as many volumes as it pleases her to publish, provided that they still grow and move with the untutored grace of these, her first "fern leaves." R.

LUTHER'S VERSION OF THE SANCTUS.

A paraphrase of Isaiah VI, 1-4.

"Holy, holy, holy is the Lord of hosts."

Isaiah, filled with deep prophetic awe,
This glorious vision of Jehovah saw;
His lofty throne was all with glory bright,
His flowing robes the temple fill'd with light,
Two flaming cherubs stood on either side,
Each with six wings extending far and wide;
With two they veil'd their heav'nly faces o'er,
And two were stretch'd their mighty feet before;
With two athwart the yielding sky they sped,
And to each other thus, responsive, said:
"Holy is God, the Lord of Sabaoth!
"Holy is God, the Lord of Sabaoth!
"Holy is God, the Lord of Sabaoth!
His glory filleth earth, and sea, and sky!"
The temple's doors are shaken by their cry,
And clouds of smoke fill all its space on high.

R.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

Discoveries among the Ruins of Nineveh and Babylon; with Travels in Armenia, Kurdistan, and the Desert. By Austen H. Layard, M. P., author of "Nineveh and its Remains." With Maps, Plans, and Illustrations. New York: Harper and Brothers, Publishers, 329 and 331, Pearl Street, Franklin Square—1853.

THIS important and delightful volume is eminently calculated to gratify the curiosity and desire of information, excited by the author's account of his wonderful discoveries relative to "Nineveh and its Remains," given in his first volume. We have here the astonishing and profoundly interesting results of the researches conducted by Col. Rawlinson, and especially by the author, during his second visit to the East. In the light which it throws on the manners and customs of those mighty capitals, Nineveh and Babylon, and on their history; in the knowledge which it communicates, by description and illustrative drawings, respecting the works of art in which they abounded; in its wondrous confirmations of Scripture-History, speaking from the long buried and forgotten monuments of entombed empires, to the present generation; in the new facts which it exhumes from the dust of many centuries; in the new fields of inquiry which it opens up to the philological student, it is truly a production of great and enduring value and importance; whilst in the incidents of travel, of daily intercourse with the singular inhabitants of those eastern lands; in the spirited delineations of their domestic, social and political institutions and life, of their customs and pursuits, it is absorbingly interesting, and most valuable to all, who know how to appreciate authentic and minute information relative to sections of our race that occupy the field of sacred history, and among whom ancient forms of life have been to so great an extent preserved. Layard's books are among the most important productions of the present century.

English Humorists of the Eighteenth Century. A Series of Lectures. By W. M. Thackeray, author of "Esmond," "Pendennis," "Vanity Fair," &c. New York: Harper and Brothers, Publishers—1853.

THIS volume contains the Lectures which Mr. Thackeray delivered, during the last winter, in New York and elsewhere. There are seven in all, and their subjects are as follows: I. Swift. II. Congreve and Addison. III. Steele. IV. Prior, Gay and Pope. V. Hogarth, Smollett and Fielding. VI. Sterne and Goldsmith. VII. Charity and Humor. They present a very just estimate of the celebrated humorists here named, and are themselves attractive specimens of genuine humor, of which element Thackeray, possess-

ing a large share of it himself, is an excellent exponent. To persons of matured character we recommend the volume as deeply interesting: young people had best not be tempted to make themselves intimately acquainted with many of the subjects presented.

A Digest of the Laws, Customs, Manners, and Institutions of the Ancient and Modern Nations. By Thomas Dew, late President of the College of William and Mary. New York: D. Appleton and Company, 200 Broadway—1853.

THIS volume presents the lectures of Professor Dew in the Historical Department of the college of William and Mary, and was printed during his life-time for the use of his class, its publication having been prevented by his death. To the beauties of style it makes no pretensions, as no more words are used than are absolutely necessary to convey his meaning. With respect to certain points of doctrine taught by Luther, he is not quite accurate, as Luther did not teach *consubstantiation*. Bating this, we so fully subscribe to the following paragraph of the preface, that we give it in place of any further remarks of our own. "The work is, what its title declares, a *Digest of History, Ancient and Modern*. It makes no pretensions to originality; but, as an Historical Manual, it is believed to possess decided advantages over all those compendiums of history now in use in our schools and colleges. Indeed, it was the imperfection of these compilations, and the necessity which the author felt for some proper text-book to be placed in the hands of the student, as an accompaniment to his historical lectures, that led to the preparation of this work. On examination, it will be found that more than ordinary labor has been expended upon it; and that the author has proceeded upon higher principles, and has had higher aims in view than compilers ordinarily propose to themselves. Instead of being, like most historical compendiums, a mere catalogue of events, chronologically arranged, it is a careful, laborious and instructive digest of the laws, customs, manners, institutions, and civilization of the ancient and modern nations. The department of modern history particularly, in which such works are generally most deficient, has been prepared with unusual care and industry. In proof of this, reference is made to the chapters on the Reformation, the Papal Power, the English Constitution, and the French Revolution." We recommend it as an excellent manual for the use of instructors, and as an admirable guide for readers of history.

Electro-Physiology: A Scientific, popular and practical Treatise on the Prevention, Causes, and Cure of Disease: or Electricity as a curative agent, supported by Theory and Fact. By Dr. Gershom Huff. Second Edition. Embellished with numerous Illustrations. New York: D. Appleton and Company, 200 Broadway—1853.

WE are not sufficiently informed in medical science to express an authoritative opinion upon the merits of this work. It states a great many interesting and important facts, and connects with these a theory respecting the cu-

rative agency of electricity, which strikes us as decidedly rational and just. No mountebank pretensions are set up: thoroughly scientific as well as practical, rich in the results of extensive and acute inquiry, and cautious in the deduction and application of principles, it appears to us that the work is highly deserving of the candid consideration of medical practitioners, and of the community at large.

The Complete works of Samuel Taylor Coleridge. With an Introductory Essay upon his Philosophical and Theological Opinions. Edited by Professor Shedd. In seven volumes. New York: Harper and Brothers—1853.

ALL the seven volumes of this valuable edition of Coleridge's works, which was noticed in extenso in our last number, have been received. Volume II contains "The Friend," generally considered to be the most vigorous of our author's productions. Vol. III contains the "Biographia Literaria," replete with ripe and sound opinions, and acute and elegant criticism. Vol. IV contains the "Lectures on Shakspeare and other Dramatists," in which the excursive genius, the vast information and the poetic spirit of the author are brilliantly displayed. Vol. V contains the "Literary Remains," consisting of a large number of beautiful and valuable essays on a great variety of subjects. Vol. VI discusses very elaborately "The Constitution of the Church and State, according to the Idea of each." It also contains, besides some other valuable writings, the "Table-Talk," an exceedingly rich and delightful collection of the author's sayings, to which is prefixed a separate preface, in which the English editor triumphantly defends Coleridge against a most impertinent and base charge brought against him by Mr. De Quincy. In the seventh volume we have the poetical and dramatic works, with a preface by the poet himself. Here to discuss the nature and merits of these productions of one, who "may be said to have virtually become the poetical leader from the very beginning of his age," is totally out of the question. This volume is adorned with a fine portrait of the author. Much credit is due to the enterprising publishers, for bringing out this handsome edition of the complete works of that truly great and good man, S. T. Coleridge.

Memorials of the English Martyrs. By the Rev. C. B. Taylor, M. A., Rector of Oiley, Suffolk. New York: Harper & Brothers—1853.

AT the present time, when the encroachments of the papacy are becoming daily more open and insolent, and Romeward tendencies are exhibited in so many and various ways among Protestants, this reproduction of the history of the English martyrs is very seasonable, to hold up to the protestant world the unalterably hideous character of the truculent, bloody and detestable Roman heresy. We rejoice at every respectable publication calculated to warn away mankind from that black abyss of dismal superstition and spiritual abominations. The book is plainly and simply, but well written, deeply interesting in its thrilling narratives, handsomely illustrated, and well fitted to show all reflecting readers, what a delectable prospect will open up to the

world, if ever the scarlet woman be suffered again to achieve that supremacy in the earth, which she once so ruthlessly and ferociously exercised, and which she is straining every nerve to recover. Let men read and be warned.

The Life and Letters of Stephen Olin, D. D. LL. D., Late President of the Wesleyan University. In two volumes. New York: Harper and Brothers—1853.

THE high character of Dr. Olin; the eminent position which he occupied as a man of letters, a preacher and a theologian; the wide-extended and important influence which he has exerted on the religious community in this country; his earnest self-devotement from early years to the highest and noblest purposes of human life; the results which he accomplished, and the fame which he achieved, render this biography, copiously enriched as it is by his letters, in the highest degree attractive to all who appreciate exalted worth, and delight in studying the character and life of christian men, sustaining high and momentous relations to society. To readers of all classes these volumes offer most instructive reading, while to christians they present a lofty example for imitation.

Civil Wars and Monarchy in France, in the Sixteenth and Seventeenth Centuries: A History of France principally during that period. By Leopold Ranke, author of a "History of the Popes in the sixteenth and seventeenth Centuries." Translated by M. A. Garvey. New York: Harper and Brothers—1853.

RANKE'S abilities as a historian are well known. In this volume he analyzes, with acute penetration, the elements of the French nation, and portrays, with a skilful hand, the distinctive features of their character: he gives a succinct account of the origin of a French kingdom, exhibits with clearness the relations and struggles between the crown and the great vassals, and relates, with great accuracy, fairness and spirit, the stirring and important events and changes of the period selected for his historic pen. The author occupies the stand-point of an impartial and philosophic spectator, and, guided by opinions acquired through careful and industrious research, and forming judgments only upon safe and satisfactory data, he has produced a work no less reliable as respects its matter, than interesting in the method and style of its exhibition.

Second Latin Book: comprising a Historical Latin Reader, with notes and rules for translating; and an Exercise-Book, developing a complete Analytical Syntax, in a Series of Lessons and Exercises, involving the Construction, Analysis and Reconstruction of Latin Sentences. By Albert Harkness, A. M., Principal of the Classical Department in the New England Normal Institute. Editor of "Arnold's First Latin Book," &c. New York: D. Appleton and Company—1853.

WE count this among the best class-books for incipient students of Latin that we have seen. The first part, an epitome of Roman and Grecian History, is well adapted to the wants of beginners, and likely to interest them:

the notes to this part are judiciously arranged, not only for the purpose of communicating necessary information, but of exciting and directing research: the analytical and reconstructive exercises are admirably calculated to communicate, and fix in the memory, the principles of Latin syntax, and to lay a deep and firm foundation for a ready and correct use of the Latin language, and to facilitate the acquisition of a good Latin style, an accomplishment in general too much neglected in this country. We commend the book to the favorable attention of classical instructors.

The Boyhood of Great Men. Intended as an Example to Youth. With Illustrations. New York: Harper and Brothers—1853.

WE never read or hear of great men, but we desire to be informed respecting the circumstances of their boyhood, to see how their greatness first budged into promise, and gradually unfolded itself into the flower that after bore the ripened fruit: to learn how genius encountered and vanquished obstacles, struggled with difficulties, rose superior to depressing influences, and fought its way to the noon-day blaze of triumph and renown. The volume before us renders us this welcome service, in a most interesting and agreeable manner, respecting a large number (forty) of men who achieved the highest distinction in the various pursuits of science, literature and art; in the largest spheres of human activity and power; in the noblest labors of philanthropy, and in the most sacred employments of the highest office held by men. None can otherwise than read with deep interest: many, it may be hoped, will be roused to exertion and stimulated to perseverance.

The Old House by the River. By the author of the Owl Creek Letters. New York: Harper and Brothers—1853.

THE author of this book says in his dedicatory letter: "There is some fiction in the volume; for a certain amount was necessary to conceal the identity and personality of the incidents." Making allowance for some few rather fantastic opinions, this volume is exceedingly delightful, rich in entertaining, more so in deeply moving incidents, full of the outpourings of disinterested friendship, and of the purest affections of the human heart; of beautiful contrasts between stirring activity and elegant retirement, between manly enterprises and the happy enjoyment of the amenities and genuine kindnesses, and sweet communions, that adorn and bless the association and intercourse of ingenuous, congenial and loving spirits. It is a book that will be enjoyed by all whom fashionable folly has not perverted, whom vicious communications have not corrupted, but who sympathize with genuine human feeling, chastened by experience, and purified and elevated by religion.

Narrative of a Journey round the World. Comprising a Winter-passage across the Andes to Chili, with a visit to the Gold Regions of California and Australia, the South Sea Islands, Java &c. By F. Gerstaecker. New York: Harper and Bros—1853.

THE intelligent author of this book here describes, in an animated and attractive style, his voyages and extensive journeys in remote and interesting

regions. His narrative enters into minute details of scenery, national characteristics, manners and customs; abounds in incidents of varied nature; communicates important facts, and describes men and things with elaborate accuracy; conveys a great deal of valuable and interesting information, and pronounces sound and sensible judgment upon the state and prospects of the countries visited. It is a welcome and important contribution to this department of literature.

Home Pictures. By Mrs. Mary Andrews Denison. New York: Harper and Brothers—1853.

We have derived great pleasure from the perusal of this volume by a clergyman's wife. It is a wholesome book, rich in varied experiences of life, in profitable lessons, and salutary counsel. It is a withering satire on the folly and gilded wretchedness of fashionable life. Its literary merits are very respectable, and the interest of the narrative is well sustained throughout. But we were surprised to find, in so well written a book, besides some other inaccuracies of expression, that abominable and vulgar Americanism, the use of the verbs to lay and to lay down, for to lie and lie down, constantly occurring, from beginning to end. This is the more surprising, as a very few exceptions show that the author knows better.

Outlines of Universal History, from the Creation of the World to the present time. Translated from the German of Dr. George Weber, Professor and Director of the High School of Heidelberg. By Dr. M. Behr, Professor of German Literature in Winchester College. Revised and corrected, with the addition of a History of the United States of America. By Francis Bowen, A. M., Alford Professor of Natural Religion, Moral Philosophy and Civil Polity in Harvard College. Boston: Jenks, Hickling and Swan—1853, pp. 559.

THIS is a most excellent work, and is well adapted to subserve the object intended. It is a valuable addition to our books of instruction, and seems likely to supersede others now in use. We have been deeply interested in its examination and have concluded, that it is most worthy of the favorable consideration of instructors in this department of learning. The author has not pursued the course usual in the preparation of *outlines* and *compendiums*, by gathering together a mass of materials in the smallest possible space, and thus forming a mere skeleton of dry details, a barren register of historical events with names and dates, burdensome to read, impossible to remember, and destitute of any instructive or educative power; but he has endeavored to limit his materials, presenting only the most important and influential, and arranging them in historical succession; passing lightly over all the details, and grouping together only the leading events, with a reference to their causes and consequences. The historical fact is given in combination with other objects, so that thought is exercised, the imagination interested, and a permanent impression made upon the mind.

The whole work has been carefully and judiciously revised by Professor Bowen, important notes have been added, and a most interesting and truth-

ful sketch of the history of the United States, from its first settlement at Jamestown and Plymouth, down to the peace of 1815, occupying about one hundred pages of the work. Whilst much praise is due to the American Editor, for the manner in which he has performed his part, the publishers also deserve our thanks for the substantial and attractive form, in which the volume is presented to the public.

Physical Geography. By Mary Somerville. Author of the "Connexion of the Physical Sciences," "Mechanism of the Heavens," &c. A new American, from the third and revised London Edition. With Notes and a Glossary. By W. S. W. Ruschenberger, M. D. Philadelphia: Blanchard and Lea—1853.

THE name of the author is a sufficient endorsement of this work. It may be truly said to be of great value, and it is cheerfully recommended to all who desire a first-rate book on Physical Geography.

The Lutheran Almanac for the year 1854. Published and sold by T. Newton Kurtz, 151 Pratt Street, between Charles and Light, Baltimore. Sherwood and Co., Printers.

SUPERIOR in paper and engravings to former issues, though not equal to the highest demands, it contains much valuable Church Statistics, a clerical register, and a number of interesting articles biographical and other. It will be amply encouraged, we hope, by the church, for whose benefit it has been prepared.

The Serial Catechism, or Progressive Instructor for Children; adapted to their gradual growth in Grace and Knowledge; comprehending three numbers. Prepared with a special view to Infant and Sunday Schools. Number One. By B. Kurtz, D. D. Baltimore: Published by T. Newton Kurtz, No. 151 West Pratt Street.

The Unaltered Augsburg Confession: or Confession of the Faith of several Princes and Estates, delivered to his Imperial Majesty, Charles V., at the Diet of Augsburg, A. D. 1530. Revised Edition of the Book of Concord—1853.

THE Messrs. Henkel have published a revised edition of the Augsburg Confession. It is much more accurate and trustworthy than the former. We think it will be approved, and ought to be widely circulated in our churches. It is to be hoped that the remainder of the Book of Concord, which they are preparing, in a revised edition, may be equally well executed. They will deserve the thanks of the church, and reap, it is to be presumed, an adequate remuneration. We furnish a few specimens of the revised translation:

ART. I.—*Of God.* Our churches unanimously hold and teach, agreeably to the Decree of the Council of Nice, that there is only one Divine Essence, which is called, and truly is, God; but that there are three persons in this one Divine Essence, equally powerful, equally eternal,—God the Father, God the Son, God the Holy Ghost,—who are one Divine Essence, eternal, incor-

pooreal, indivisible, infinite in power, wisdom, and goodness, the Creator and Preserver of all things visible and invisible. And the word *person* is not intended to express a part or quality of another, but that which subsists of itself, precisely as the Fathers have employed this term on this subject.

Every heresy opposed to this Article is therefore condemned: as that of the Manichæans, who assume two principles, the one good, the other evil. Likewise the heresies of the Valentinians, Arians, Eunomians, Mahometans, and the like; also that of the ancient and modern Samosatenians, who admit but one person, and sophistically explain away these two,—the Word and the Holy Spirit,—asserting, that they must not be viewed as distinct persons, but that the Word signifies the oral word or voice, and that the Holy Ghost is the principle of motion in things.

ART. II.—*Of Original Sin.* We teach, that since the fall of Adam all men who are naturally engendered, are conceived and born in sin; that is, that they all are from their mother's womb, full of evil desires and propensities, and can have by nature no true fear of God, no true faith in God; and that this innate disease, or original sin, is truly sin, which brings all those under the eternal wrath of God, who are not born again by Baptism and the Holy Spirit.

Hence, we condemn the Pelagians and others, who deny that original corruption is sin, whereby they assert, to the disparagement of the merits and sufferings of Christ, that piety is the result of our natural powers.

ART. III.—*Of the Son of God.* It is taught likewise, that God the Son became man, and was born of the blessed Virgin Mary; and that the two natures, human and divine, inseparably united in one person, are one Christ, who is true God and man, who was really born, who truly suffered, was crucified, died, and was buried, that he might be a sacrifice, not only for original sin, but also for all other sins, and might appease the wrath of God. Further, that this same Christ descended into hell, and truly arose from the dead on the third day, ascended to heaven, and sits at the right hand of God, that he may perpetually reign over all creatures, and govern them, through the Holy Spirit sanctify, purify, strengthen, and console all those who believe in him, and give unto them life and various gifts and blessings, and protect and defend them against the devil and the power of sin.

Also, that finally this same Christ will return visibly, to judge the living and the dead, &c., according to the Apostles' Creed.

ART. IV.—*Of Justification.* It is taught further, that we cannot obtain righteousness and the forgiveness of sin before God by our own merits, works, and atonement; but that we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for his sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us. For, God regards this faith and imputes it as righteousness in his sight, as Paul says, Rom. chap. 3 and 4.

ART. V.—*Of the Ministry.* For the purpose of obtaining this faith, God has instituted the ministry, and given the Gospel and the Sacraments, through

which, as means, he imparts the Holy Spirit, who in his own time and place, works faith in those that hear the Gospel, which teaches that through the merits of Christ, and not through our own merits, we have a merciful God, if we believe these things.

By this are condemned the Anabaptists and others, who teach that we receive the Holy Spirit in consequence of our own preparation, our thoughts and works, without the external word of the Gospel.

ART. VI.—*Of New Obedience* It is also taught, that such faith must bring forth good fruits and good works, and that we must do all manner of good works, because of God's requirement and command; yet we must not put any confidence in these works, as meriting favor in the sight of God: for we receive forgiveness of sins and justification through faith in Christ, as Christ himself says, Luke 17, 10: "When ye shall have done all those things, say, we are unprofitable servants." Thus also the Fathers teach. For Ambrose says: "Thus it has been ordained of God, that whosoever believes in Christ shall be saved; not through works, but without merit through faith alone, he has forgiveness of sins."

ART. VII.—*Of the Church.* It is taught likewise, that one holy Christian church shall ever continue to exist, which is the congregation of all believers, among whom the Gospel is preached in its purity, and the holy sacraments are administered according to the Gospel. For this is sufficient for the true unity of the Christian church, that the Gospel is preached therein, according to its pure intent and meaning, and that the sacraments are administered in conformity with the Word of God. And for the true unity of the Christian church it is not necessary, that uniform ceremonies instituted by men, should be every where observed. As Paul says, Ephes, 4, 4, 5: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

ART. VIII.—*What the Church is.* Further: although the Christian church is properly nothing else than the congregation of all believers and saints, yet, as in this life there are many hypocrites and false Christians,—open sinners remaining even among the pious,—the sacraments, nevertheless, are effectual, even if the preachers by whom they are administered, be not pious, as Christ himself says, Matt. 23, 2: "The Scribes and Pharisees sit in Moses' seat," &c.

On this account the Donatists are condemned, and all such as teach contrary to this Article.

ART. IX.—*Of Baptism.* Respecting Baptism it is taught, that it is necessary; that grace is offered through it; and that children ought to be baptized, who through such baptism are presented to God, and become acceptable to him.

Therefore the Anabaptists are condemned, who teach that Infant Baptism is improper.

ART. X.—*Of the Lord's Supper.* Concerning the holy Supper of the Lord it is taught, that the true body and blood of Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are there administered and received. The opposite doctrine is therefore rejected.

ARTICLE IX.

GERMAN PERIODICALS.

Theologische Studien und Kritiken. Third number, 1853.

Contents.

Treatises—1. Schöberlein, Confession and Union. 2. Schultz, Cyrus the Great.

Thoughts and Observations.—1. Graf on the disposition of the Exordium in a Sermon.

2. Correction of Neander's Church History.

Reviews.

1. Göbel, History of Christian life in the church of Rhine Westphalia; rev. by Wachtler.

2. V. Meyer, Leaves in reference to the non-important truth; rev. by Hamberger.

Zeitschrift für die historische Theologie. Third number, 1853.

Contents.

6. On the doctrine of the Lord's Supper in the first centuries, with reference to the ecclesiastical-symbolical conceptions. By William Frederick Rink, Ev. Pastor in Grenzach, in the duchy of Baden.

7. J. Andrea's Concordistic Activity. By Dr. J. C. G. Johannsen, chief Pastor of the German church of St. Peter, Copenhagen.

8. Wickliff and the Lollards. A contribution to the ecclesiastical history of England in the last one hundred and fifty years before the Reformation. By Gotthard Victor Lechler, D. Phil., Deacon in Waiblingen, near Stuttgart.

Miscellanies.

1. A letter of Luther. Communicated by Dr. K. Jürgens.

2. The two oldest poems of Philip Melanchthon and Thomas Murner. Communicated by Dr. Fr. Zarnke, in Leipzig.

Zeitschrift für Protestantismus und Kirche.

1853—APRIL.

Contents of the Number.

A view of the past and present of Protestant Missions.

Ecclesiastical desires, 2, 3, 4 and 5.

The Spirit of the Lutheran Divines of Wittenberg in the seventeenth century.

A reply and justification.

Rectification of the preceding.

Communication of several Lutheran divines in Bavaria, to the Duke of Baden, in reference to Lutherans in Baden.

A word in regard to school matters.

MAY & JUNE.

The Lutheran church in Baden.

The Augsburg Confession and the Heidelberg Catechism, in respect to the doctrine of the Lord's Supper and the Union.

History of German Protestantism in the years 1555—1581.

Christian Architecture.

Church Regulations.

We have received from Messrs. Schaeffer and Koradi, copies of the first numbers of a new periodical, which promises to be very valuable. It is entitled: *Protestantische Monatsblätter für innere Zeitgeschichte. Zur Beleuchtung der Arbeiten und Aufgaben der Christlichen Gegenwart.* Edited by Dr. Gelzer, Professor in the University of Berlin, aided by Dorner, Hagenbach, W. Hoffmann, Hundeshagen, Nitzsch, Cl. Perthes, Ullmann, W. Wackernagel, Wichern, Wiese and others. Price \$3.50 per annum. Its plan is to present a view of what is transpiring from time to time, within the limits of Evangelical protestantism. The World, the Church, Missions, Schools and Education, Literature, are embraced in its plan. The first No., issued in December, contains:

1. An Introduction.
 2. Fifty Theses for the celebration of the 31st of October. By the Editor.
 3. A Sermon by Dr. Hundeshagen, on the true idea of Faith as an excitant to true ideality and from false.
 4. Warnings of a German Statesman, and answer of the Editor.
 5. The church convention in Bremen. By Dr. Lucius in Darmstadt.
- Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben.*

APRIL.

Contents.

14. The course of the Evangelical Church in regard to mixed marriages. With reference to the Synod in Bremen, elucidated by K. A. Leibbrand, Ev. Pastor in Ellwangen.

15. Continuation of the same.

The European Missionaries in Damascus. By Prof. Dr. Petermann, (at present in the East.)

Contribution to the Catholic controversy at present.

16. Conclusion of the article in regard to mixed marriages.

Usages of the Greek and the Greek Catholic christians in Damascus. By Prof. Dr. Petermann.

17. The later portions of Genesis and the plan of the Editor. By Dr. Hermann Hupfeld. First Art.

18. Continuation of the same. First Art.

MAY.

19. Continuation. First Article concluded.

20. Some reflections on the condemnation of the Ev. Pastor Beyschlag in Treves.

Thoughts on faith and knowledge.

21. Continuation of the thoughts on faith, &c.

22. Conclusion of the same.

The churches in Damascus.

JUNE.

23. On the Trinity.

Dr. Philip J. Spener's life and Spiritual Hymns. (Born January 13th, 1635, at Rappoltsweiler in Elsass, died February 5th, 1705, in Berlin,) designed as a contribution to Hymnology. By Pastor William Schirks in Rhoden.

24. Continuation of Spener's life, &c.

Continuation of the Trinity.

The author of the Philosophumena and other testimony to John's Gospel. By Dr. J. L. Jacobi.

25. Continuation of the author of the Philos.

The feast of the Passover amongst the Samaritans in Nablus, the ancient Sychem. By Prof. Dr. Petermann.

26. Commodianus and the doctrine of the Trinity in the ancient church.

By Dr. J. L. Jacobi.

Zeitschrift für die gesammte Lutherische Theologie und Kirche.

Vierzehnter Jahrgang, 1853. Drittes Quartalheft.

1. Treatises.

C. G. H. Stip. Liturgical Questions.

W. E. J. v. Biarowsky. On the new plan for a Hymn book for the Lutheran church in Bavaria.

Fr. Delitzsch. Neptunism and Vulcanism.

L. Wetzel. The difference of the doctrinal systems of the Lutheran and Reformed.

K. Ströbel. A defence of the truth against H. Latzel.

2. General critical bibliography of the most recent Theological literature.

We have received from Messrs. Schaeffer and Koradi, the second number of the Real Encyclopädie für Protestantische Theologie und Kirche. We noticed this very important publication in our last number, in terms expressive of a strong conviction of its great value. A further examination of it in this new issue, has not diminished our sense of its importance. The articles on all important subjects are very full, prepared by the ablest hands, and convey the latest information. The articles on Egypt, ancient and modern, in the second Heft, the first by Lepsius, and the second by Hoffmann, are worth more than the price of the number. If any of our correspondents desire to become subscribers for this work, we will procure it for them. It can easily be sent by mail, at a small expense.

TO CONTRIBUTORS.

We expected to find room in the present number for the conclusion of the article on the "Little Horn," but the unexpected length of some of the articles, has made it necessary to defer it till January, when it will appear.

The excellent discourse of Reinhard on the Reformation, so beautiful in itself, and admirably suited to the state of things in our church, well adapted too to the approaching anniversary of the Reformation, is for the same reason very reluctantly omitted.

We have on hand, the first of a series of articles on Homiletics, from one of our ablest divines, who has paid special attention to the subject. It will appear in the January number of the Review.

NOTICES.

We have not been able to wait for the "Literary Intelligence," which is in preparation by one of the Editors. We will hope in the next number to bring up this department of our labors.

A few copies of the back volumes of the Ev. Review can be furnished, and we offer them at \$2.50 per volume to new subscribers, or to subscribers who may not have commenced with the first volume. Complete sets will not be offered long, as the number of copies on hand is not large.